1830-1869

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MINUTES

OF THE

[redacted]

HELD AT

TAR RIVER MEETING HOUSE, GRANVILLE COUNTY, N C

On the 15th, 16th and 17th of October, 1830.

Saturday, October 15.

1. The association sermon was preached according to appointment b Elder W. H. Jordon, from first Epistle of John 3d ch. 1st verse, 'Behold what manner of love, the Father hath bestowed upon us, that we might be called the sons of God.'

2. The association then convened, and after singing and prayer by the moderator, proceeded to business.

3. Letters from 15 churches were read, and their standing noted as follows:

NOTE.—The names of ordained preachers are in Capitals; Licentiates in Italic, and those marked thus* were absent.

	CHURCHES.	MESSENGERS.	Reed by Bapt	Rec. by letter	Dismissed	Restored.	Excluded.	Deceased.	Number.	Contribution.
Western District.	Enc,	JAMES FERREL, James Nutt,								
		Durham Hall.			8	1	5	1	244	1 50
	Camp Creek	James Brinkley, Mark Roberts,		1	1		1	2	34	1 00
	Mount Moriah	THO. FREEMAN, James Ramey,								
		Alsey Carroll,		1				1	57	1 00
	New Bethel,	Freemon Braodwell,	2				1	1	86	1 00
		Allen Rogers*								
		Total—	2	2	[illegible]		7	5	[illegible]	4 50

	Brought over,	2	2	9	1	7	5	671	4 60
Southern Section. Neuse 5	JAS. WEATHERS,								
	William Brown,								
	Allen Wilkins,	10						102	1 00
Lock's 6	Thomas Coley,								
	Elijah Hester,	2	1	3		1		37	1 00
Cedar Creek 7	Not represented.								
Tar River 4	ROB'T. O'BRYANT								
	William Oakley,			3			1	86	1 00
	JOHN BROOKS,								
Bethel 9	JAMES KING,								
	Thos. Halleburton,	6	2	4		4		148	2 15
	PLEAS'T GOLD*								
Buffaloe 10	Thomas Owen,								
	Zach. Glasscock,	2	2	2		1	1	223	1 [illegible]
	Francis Hester,								
Grassy Creek 11	Pumphrett Heart,								
	Charles Smith,		2	7	1	2	3	168	1 [illegible]
	Thomas Pitwood,								
Hester's 12	Hambleton Hester,								
	Caleb Knott,	14	4				1	46	1 40
	W. HUDGINS,								
Tanner's 13	John White*								
	Guilford Talley*	17	4	8		3	5	243	2 60
Eastern Section.	W. H. JORDAN,								
Island Creek 14	Riley Suit,								
	Jessey Barnett,		2					93	1 50
	Kannon Parham,								
Tabb's Creek 15	William Floyed*								
	Williamson Parham	3	1			1	1	62	1 50
	ZACH. ALLEN								
Brasfield's 16	Matthew Joiner,*								
								18	0 50
		56	22	36	2	19	15	1582	19 45

4. Brethren in the ministry were invited to set with us, whereupon Elders James Dennis and John Roberts took seats.

5. Letters of correspondence from sister associations were called for, When Elders Stephen Pleasants and Stephen Haddock from the country-line; Elders John Webb, William Berns and Stephen Haddleston from the Roanoke; Elder W. H. Merritt from the Sandy-Creek with 10 Copies of their minutes, all certifying their appointments, took seats.

6. Appointed Zachariah Allen, Moderator, and W. Hudgins, Clerk, and W. H Jordan, assistant Clerk.

7. Appointed brethren James King, and James Nutt, a committee of Finance, to receive the contributions and settle with the Treasurer.

8. Appointed a committee consisting of, Elders, James Ferrell, James King and W. H. Jordan with the Moderator and Clerk, to arrange the business of the association and report on Monday.

9. Chose Elders W. H. Jordan, James Dennis, and Stephen Pleasant, to preach on Sabbath, Worship to commence at 10 o'clock.

10. After singing and prayer by Elder King, adjourned to Monday 10 o'clock.

LORD'S DAY.

The brethren met according to appointment, Elder Dennis opened Divine Service, and preached from John's Gospel, ch. 5, verse 6—'Wilt thou be made whole?' Elder Pleasant followed, and preached from Isaiah 42d ch. 3d verse—'He shall bring forth judgment unto truth.' Elder Jordan being unwell, Elder Webb concluded from 2d Cor. 8th ch. 9th verse—'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' The day was unpleasant—there was no particular excitement; yet we hope some good will result.

Monday, October 17.

Met pursuant to adjournment, and after singing and prayer by Elder Webb, the messengers names were called, and the association proceded to business.

11. The committee of arrangement being called on reported, which report was concurred in, and the committee discharged.

12. The Brethren appointed to correspond with sister associations, reported that they generally attended.

13. Corresponding messengers were apppointed to the following associations (viz) Country-line, Elders W. H. Jordan and James King; Raleigh, Elders, James Weathers, James Ferrell, and Durham Hall; Roanoke, Elders P. Gold and Wm. Oakley—Sandy Creek, Elders, Thomas Freemon, James Ferrell, and W. Hudgins.

14. Brethren composing the standing presbytery reported satisfactorily and were discharged.

15. The report of the churches being called for concerning the standing Presbytery, which report is, ten in favor of it, three opposed to it, one silent and one submitted to the majority.

16. *Resolved*, That we appoint Elders James King, P. Gold, W. Hudgins, Zachariah Allen, James Ferrell and Thos. Freemon, a standing Presbytery for the present year.

17. The Brethren appointed to attend section meetings reported satisfactorily.

18. Appointed brethren to attend section meeting at the following times & places, viz: Z. Allen & J. King, to attend the western section meeting, at Camp Creek, the Saturday before the 2d Sunday in August; W. H. Jordan and Thomas Freemon, to attend the southern section meeting at Lock's, the Saturday before the first Sunday in August; W. H. Jordan & W. Hudgings, to attend the Northern section meeting at Olive Branch, the Saturday before the third Sunday in May.

19. Appointed W. Hudgins to write a circular for the next year.

20. The circular for the present year being called for, Elder Jordan, presented an abridged transcript from the cases of conscience, which was unanimously adopted and ordered to be ap-

nexed to these minutes.

21. Appointed the Clerk to superintend the printing and distribution of 200 copies of these minutes.

22 Query from brother Halleburton, 'Is it right for a minister to continue to preach, who has been tried by his church for immoral conduct, and forgiven by a majority, but a respectable minority remains grieved? Answer, we think not.

23. The Treasurer being called on reported as follows:

Former fund	$19 95	
Present contribution	19 46	
	39 41	
Clerks fees	10 00	
	29 41	

24. Agreed that the next Association be held at Tanner's meeting house in Warren County to commence Saturday before the third Sunday in October 1831.

25. Appointed Elder James Ferrell to preach the introductory Sermon, to commence at 11 o'clock, A. M.

26. After singing and prayer by Elder Hudgins, adjourned to the above named time and place.

ZACHARIAH ALLEN, Moderator.
W. HUDGINS, Clerk.

BRETHREN IN CHRIST—

The subject which at this time we propose for your consideration and improvement, is embraced in the following inquiry, viz: What methods we might take in declining circumstances, to recover a healthful and vigorous frame of soul, so as to be able to maintain real and close communion with God, amidst the hurries and business of this world? This is a question of great importance. May the remarks which shall be offered to you upon it, through a divine blessing, be effectual to bring your souls nearer to God and quicken you to the pursuit of that which has a tendency to promote your growth in grace, and make you flourishing and lively Christians. Before we answer the question, we would make two or three observations upon it, that may give encouragement to persons in such circumstances, as well as be a caution to them in their pursuit of the world, &

1st. It is a peculiar mercy, when we find our souls in a declining condition, to be sensible of it, and immediately alarmed at it. When God is about to bestow the blessing of salvation, he first makes the sinner sensible of his need of them; so when he is about reviving his work in the soul that has been running away from him, he gives him first a sense of his *decline*, shews him from where he has fallen, what a stranger he is to the life of religion, what ingratitude he has been guilty of, how much he has lost of the pleasures of the divine life, and how much he

has dishonoured that God who called him out of darkness into his marvellous light. To lie asleep as David did after his adultery and murder, is awful. Oh! sin is of an hardening nature. The christian is often stupified and benumed with it. It shuts his eyes and hardens his heart. He has lost in some measure his zeal and his liveliness. His graces are withering. His duties are cold and formal, nay, he can oftentimes omit them. He has not that communion with God he once enjoyed, and yet he appears to be contented; Melancholy case!

2nd. We should esteem it a mercy, if, when we are under a decline, we are earnestly desirous of a revival of religion in our souls. It is indeed a fortunate and happy case; if, in such circumstances we can view our former seasons of communion with God, and under a deep sense of our declining state, address him in the following manner: 'Lord, shew me what thou wouldst have me to do. I would acknowledge my many omissions of duty, my great carelessness and negligence, and would be deeply sensible of the langour I have sustained. Oh, revive thy work in my soul, and let me not live at this languishing rate! Lord, quicken, quicken this slowthful heart, enkindle the said spirit afresh and let me be all alive for thee!' Happy is it for us when we are able to speak such language, & find our souls in such a frame as this! But on the contrary, to be careless and unconcerned, to be easy and contented in such circumstances, is an awful sign that religion is languishing in our souls, & that there is no present appearance of an alteration.

3rd. We would remark, it is difficult to have much to do with the world, and to grow in grace; through the degeneracy of our hearts the world is become an enemy to our souls. an hindrance in our way to heaven. Many like the young man, keep their enjoyments to the loss of their souls. The christian himself, who has found the emptiness of the world and its insufficiency to satisfy an immortal desire, is notwithstanding, ready to be too fond of it and finds it a sad clog and hindrance to him at times; he would often leave it behind him when he goes to worship God, but it will follow him from duty to duty, interrupt his communion with God, lead his heart aside, and damp the exercise of every grace. How ready is the Christian to swell with pride on account of his flourishing enjoyments. We have need of great grace to keep us humble in prosperous circumstances, either of soul or body. Thus it is difficult for those who have much to do with the world to grow in grace. What then, shall be done to recover a healthful and vigorous frame of soul, so as to be able to maintain real and close communion with God, amidst the hurries of life? We would humbly suggest to you the following things as necessary in the case.

1st. *Examine carefully into the occasion of your decline.* That God brings some afflictions upon his people in a way of sovereignty, is plain if we look in his word: but he withholds the special influences of his spirit from us! the consequences of

which are loss of communion with him. the withering of our graces, and a decline with regard to the life of religion in our soul. we may immediately conclude that we have dishonored God in some instance or other, and provoked him partly to leave us. It is necessary then to inqure into the occasions of Gods withdrawment, not only for our present but our future guidance. Was Job anxious to know why God contended with him in a way of affliction, and shall not we be solicitous to examine into the reasons of our present *decline?* To loose spiritual enjoyments is much more melancholy than to be under temporal afflictions. If then, there be any of you in a spiritual decline, without the presence of God and the enjoyments of religion, come and let us examine, wherein we have provoked God to withdraw. What has been the reason of our late coldness and formality? How came we to loose any of our zeal for Christ? How is it, we have been led to omit spiritual duties of prayer, meditation, &c? Why is it, we have not experienced the presence of the Lord in ordinances, drawing our souls after Jesus, & shedding abroad his love in our hearts? Oh! why is it, that it is not with us as in months past, when we sat under the shadow of the Lord, and his presence filled our souls with joy? We have reason to be jealous of our wicked hearts, and to fear that they have led us aside, and so we have grieved the Holy Spirit, & he has incurred his displeasure—Let us make the enquiry.

Perhaps we have been too much elated with pride.—Pride is a great enemy to the divine life; it has often provoked the Spirit to withdraw his presence, that being in some measure left to ourselves, we might be humbled & not think of ourselves above what we ought. Some are proud of the world, they grow in riches, and their hearts are lifted up, as if they were more amiable or had more interest in God than others. Their vain hearts flatter them as persons of some peculiar worth, and they are ready to swell with the thought, & from such an apprehension, to look with an unchristian air upon others? Again, *perhaps we have loved the world too much. If any man love the world, the love of the Father is not in him. 1st John 2, 15.* It is every way unsuitable to our profession of love to God, to be so fond of present things. Oh! Christians, enquire how your heart stands as to the world; Have you been slighting your Lord, your Husband, your best of friends, by valuing the world too much.—Again, *Perhaps, through a multiplicity of engagements you have been tempted to neglect those duties in which Christians meet with God, and by which they find their souls enlivened.* Every duty is beautiful in its season—there is a time to mind the world and a time to attend to the affairs of the soul. To be diligent in our callings is doubtless a duty. A christian who is careless and slothful in his worldly affairs, is no honor to religion—but then we should remember that the world has not a right to all our time. Martha was encumbered about making provision for our Lord, when she ought to have been at his feet, hearing his doc-

crime. So the Christian is often in the world, when he should be in his family or in his closet. *Thus examine into the occasion of your decline.* We have given you some instances to direct & help your enquiries—but stop not here, but carefully examine every thing by which you may have provoked God to withdraw his special presence from you.

2nd. *When you have found the occasion of your decline, humble yourselves before God, guard carefully against them for the future, get your hearts sensibly affected with your loss, and earnestly pray that the spirit may not depart from you, but graciously return unto you.* This was the case with David, of whom we have already spoken, when he was brought to a sense of his sin, how humble! He fell down prostrate before God, acknowledged and bewailed his backslidings. He was jealous lest he should provoke God entirely to withdraw his presence & spirit from him; therefore he expostulated with him for the return of his favor, & that he would restore those divine consolations which he had before experienced, but had lately lost. Though we may not have been provoking God to withhold his special presence, by the commission of such open & public sins as David—yet if we have been too closely attached to the world, if we have neglected some of the great & important duties of the Christian life, if we have been too proud, too careless and secure in our frame, our walk and behaviour, if we have been trifling with God, it certainly becomes us to humble ourselves before him, if we expect his return unto us. We should draw near to him with weeping and lamentation, should be often endeavoring to impress our hearts with a sense of our ingratitude, should be often mourning before the Lord, and should set a mark on those things that have been the occasion of our decline, that we may watch against these for the future. We should be often reflecting upon the loss we have had. We should consider the sickly condition our souls have been in, whilst the spirit was withdrawn from us. We should consider how justly God might have left us, had he been strict to mark our backslidings: and Oh! we should admire his infinite patience, & earnestly pray for his Spirit to return and breathe upon our dry bones. Let us take with us words and turn to the Lord and say to him; take away all iniquity & receive us graciously, so will we render the closes of our lips.

3rd. *If you would keep up communion with God, whilst you are engaged in the affairs of the world, take care and watch over your frame, your ends and your views.* Take care that you pursue the measures that are necessary to keep your hearts at a proper distance from the world, lest they should be too much carried away with it, and entangled in it. Improve what time you can for God; patiently take care of your frame, before you actually enter upon your secular affairs. Be concerned that the world does not creep into your hearts, when you rise in the morning.—Our morning frames are of great importance; We should labour to throw aside the world, & not to enter upon business till we have earnestly sought the blessing of God with, and upon us. We should consider well in

secret, the affairs of the day, the temptations we are likely to be exposed to; and be earnest with God for his special presence to keep us: and oh! we should endeavor to get our hearts impressed with the love of Jesus, and we shall be less in danger of being carried away by the temptations of the day. We read in the life of Col. Gardiner, that that great man had always his two hours with God in the morning. If his regiment were to march at four, he would be up at two, and it is little to be doubted that the frame he had in his closet, often went with him through the day. We would not say that it is the duty of every one to spend two hours in his closet every morning; but we are satisfied, that if no care be [illegible] set apart some time to God, that person can never be in a flourishing condition as to his soul. Early rising is not only good for the health of the body but for the health of the soul too, provided some time is spent with God, & communing with our own hearts. Oh! Brethren strive, wrestle with God in your morning hours, for his presence in the day, & labor to get love to Jesus enkindled in your breasts before you go out of your closets, & watch over your frame in the day, watch over your deceitful hearts, walk as in the presence of God. In fine, let the glory of Christ be near your hearts, & be afraid of any thing that would dishonor God, & provoke his spirit to withdraw from you. Thus in endeavoring to cultivate a spiritual frame & temper, and to walk with humility & circumspection, we shall give evidence of our being christians indeed, may expect the presence of God with us, & through the divine blessing we shall find our souls in a thriving condition. We would now close with two remarks:

1. *Hence we find it is not an easy thing to be a flourishing Christian.* We must live much in the exercise of faith; we must be much upon our guard against sin; we must be much in our closets seeking God by prayer, examining ourselves & keeping a strict watch over our hearts, lest they should deceive us. A careless Christian cannot be a flourishing one. If we would grow up like *tall cedars* & flourish as *trees of righteousness*, we must not be cold & lifeless, careless as to our frames & conversation. Like centinels we must be ever upon our watch; like persons running a race, we must be pressing towards the mark with all our might, and like soldiers, we must be prepared for the battle, & enter the field with our armour on, that we may get daily advantages over our spiritual enemies, & may go from strength to strength, from one degree of grace to another. To be lively Christians, such as glorify God in every circustance of life, requires grace to be much in exercise, much of the presence of God, & constant supplies out of our Redeemer's inexhaustible fullness.

2. *We should be each concerned to enquire how it is with our souls, & if we are upon the decline, to attend unto the directions that have been given.* We should put off a matter of such vast importance no longer, but examine whether we are christians indeed or not, & in what circumstances whether thriving or declining: & if we are upon the decline, to consider what has been said upon this subject, & think it high time to wake out of our sleep. Oh! Brethren, if you have any concern for the honor of Christ, any concern for the peace and welfare of your precious souls, consider these things. Let your loins be girt and your lights burning, & may none of us be under the least alarm when death approaches; but then, through grace, be enabled to say, *we have fought the good fight, we have finished our course, we have kept the faith: henceforth there is laid up for us a crown of righteousness which the Lord the righteous Judge, will give us at that day, and not to us only, but also to all those that love his appearing.*

WM. HILL JORDAN.

MINUTES

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD AT

TANNER'S MEETING HOUSE, WARREN COUNTY, N. C.

On the 15th, 16th and 17th of October, 1831.

SATURDAY, October 15.

1. The Association Sermon was preached by Elder JAMES FERRELL, ron Mark, 16th Chapter and 16th and 17th Verses
2. The association then convened, and, after singing and prayer by he Moderator, proceeded to business.
3. Letters from 14 Churches were read, and the names of the Dele- tes enrolled, and the State of the Churches noted, as the following able exhibits.

NOTE. The names of the Messengers that were absent are marked hus* and the Churches not represented are marked thust

CHURCHES	MESSENGERS.	Recd by Bapt	Rec by letter	Dismissed	Restored	Excluded	Deceased	Number	Contribution.
Eno	James Ferrell								8
	James Nutt								1,50
	Durham Hall*		2	5		5	3	233	
Camp Creek†									
Mount Moriah	Thomas Freeman*								
	Young E. Rainey*								
	Wm. Blackwood.							57	1,00
New Bethel	Edmond Barker								
	Zachariah Oneals*	1	1	3			1	31	0,75
	Total—	1	3	8	0	5		4,339	3,25

		Amount brought over	1	3	8		5	4	336	6	25		
South Section	Neuse	James Weathers W. H. Tate James Allen*	57	4	3		2	1	158	1	00		
	Lock's	George Roberson* Joseph Hester*	6	1	2				42	0	87		
	Ceder Creek†												
	Tar River	William Jones Wm. E. Oakley	1		1		1	1	64	1	03		
North Section	Bethel	Thomas Halliburton John Dillihay Moses Woody*	30	7	1		4		180	2	00		
	Buffalo	Pleasant Gold Thomas Owen William Carter	3	1	1		3		223	1	38		
	Grassey Creek	Thomas B Barnett Pleasant Hart William Royster	13	1	2			2	181	1	80		
	Hester's	Caleb Knott William Gordon	18	1				1	62	1	50		
East Section	Tanner's	W. Hudgins Michael Collins William Pearce	10		10		1	5	249	2	00		
	Island Creek	W. H. Jordan Riley Suit	4						55	1	50		
	Tobb's Creek	Samuel Duty William Floyd John Montague*	4		1		1	3	60	2	00		
	Brasfield's	Zachariah Allen	1		2				13	0	50		
			149	18	24		17	17	1622	18	30		

4. Brethren in the ministry were invited to sit with us; Whereupon, Elder Philemon Bennett, took a seat.

5. On motion, letters of Correspondence from sister Associations were called for, When Elder T. Crocker, certified his appointment from the Raleigh Association and took a seat, Elder William Beros, from the Roanoke Association, handed us three copies of their minutes, which certified his appointment and took his seat.

6. Appointed Zachariah Allen Moderator; and W. Hudgins Clerk.

7. Brethren James Nut and W. H. Jordan, were appointed a committee of finance to receive the contributions & settle with the Treasurer

8 Appointed a Committee, consisting of James Ferrell, W H. Jordan and James Nutt, with the Moderator and Clerk, to arrange the business of the Association and Report on Monday

9 Chose Elders Philemon Bennett, W. H Jordan and T. Crocker, to preach on Saturday, Worship to commence at 10 O'clock.

10. After singing and prayer by Elder Crocker, adjourned to Monday 10 O'clock.

LORD'S DAY.

The Brethren appointed to the stage, met a large concourse, who were entertained, first by Elder Philemon Bennett, from the 107th Psalm and seventh Verse, 'And he led them forth by the right way, that they might go to a city of habitation.'

Elder Thomas Crocker followed, and preached from Matthew 6th Chapter, 20th and 21st Verses. 'But lay up for yourselves treasure in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.'

After a short intermission, the people again assembled and were entertained by Elder W H. Jordan, from the 11th Verse of the 53d Chapter of Isaiah 'He shall see of the travail of his soul, and shall be satisfied.' We hope from the zeal of the preachers in connection with the promise of God, that the seed sown, will in due season produce a plentiful harvest.

MONDAY MORNING, Oct. 17.

Met pursuant to adjournment, and after singing and prayer by Elder James Ferrell, the Messengers names were called and the Association proceeded to business.

11. The arrangements of business was read and received, and the Committee discharged.

12. The Brethren appointed to correspond with sister Associations, being called on, reported that they generally attended; which Report was received.

13. Corresponding Messengers were appointed to attend the following Associations, viz: Country-line, Elder W. H. Jordan and William Royster—Raleigh, Elder James Ferrell and Wm. E. Oakley—Roanoke, Elders P. Gold, Zachariah Allen and Thomas Owen. Sandy-Creek, Elders Thomas Freeman and Durham Hall.

14. The Standing Presbytery being called on, reported as follows: Elder James Ferrell reported the ordination of Durham Hall, at Eno Church—Elder W. Hudgins reported the Constitution of a Church at Brown's Meeting House in Warren County The other brethren reported that they had not been called upon.

15. Appointed Elders, James King, P Gold, Z. Allen, James Ferrell, Thomas Freeman, W H. Jordan and W. Hudgins, a standing Presbytery for the next year.

16. The brethren that were appointed to attend section meetings, reported satisfactorily.

17 Appointed brethren to attend section meetings at the following times and places, viz: At New Bethel in the West Section, the Saturday before the fourth Sunday in May, to be attended by Elders James Ferrell, Thomas Freeman and Durham Hall—At Ceder Creek, the Saturday before the fourth Sunday in August, to be attended by Elders Z. Allen, Wm. E. Ookley and Samuel Doty—At Brasfield in the East Section the Saturday before the third Sunday in August, to be attended by Elders W H Jordan, W Hudgins, and W E Oakley.

18 *Resolved*, That we insert in lieu of a circular letter, the Constitu-

fion and Rules of Decorum with sundry Amendments, which amendments are offered to the Churches for their approbation.

19 *Resolved Therefore,* That we request the Churches, and they are hereby requested to certify in their letters to the next Association; whether they approve or disapprove of the alteration

20 Appointed Elder W Hudgins to collect information and write a brief history of this Association, to be attached to our next minutes.

21 Appointed the Clerk to superintend the printing and distribution of 200 copies of these minutes and that he receive $10 for his services.

22 The Treasurer being called on, reported as follows :

Former fund	$19 41
Present contribution	18 77
	38 18
Clerk's fees	10 00
	28 18

23 Agreed that the next Association be held at Grassey Creek Meeting House, Granville County, N C to commence Saturday before the third Sunday in October, 1832.

24 Appointed Elder Hudgins to preach the introductory sermon, to commence at 11 O'clock.

25 After singing and prayer by Elder Jordan, adjourned

ZACHARIAH ALLEN, Mod.

W. HUDGINS, Clk.

In accordance with a request of the members of the Association, the names of the ordained preachers and of the Licentiates, belonging to each Church, together with the name of the nearest post office, was reported, and ordered to be inserted in these minutes, which is as follows :

Orange county, Eno Church, James Ferrell and Durham Hall ordained and Gabriel Barbee Licantiate, Herndon's Post Office. Mount Moriah, Thomas Freeman ordained, Chapel Hill. Granville county, Neuse Church, James Weathers, John Gulley ordained. Wm. Jones Licentiate, Rogers's. Tar River, Wm E Oakley, Licentiate, Oxford. Island Creek, W H Jordan ordained, Williamsboro'. Brasfield, Z. Allen ordained, Milton. Tabb's Creek, Samuel Duty ordained, Lina Bank, Person county. Bethel Church, John Brooks, James King ordained, John Dillahay, Thos. Halleburton Licentiates, Roxboro, Mecklenburg county, Va. Buffalo, Pleasant Gold, ordained, White House. Warren county N C, Tanner's, W. Hudgins, ordained, Wm Pearce, Licentiate, Warrenton.

THE CONSTITUTION OF THE

FLAT RIVER BAPTIST ASSOCIATION.

PREAMBLE.

From a long series of experience, We, the Church of Jesus

Christ, being regularly baptized upon the profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate a union and communion amongst us, and preserve and maintain a correspondence with each other in our union. We therefore, propose to maintain and keep the orders and rules of an Association according to the following form of government.

Art. 1. The association shall be composed of members chosen by the different Churches in our union, and duly sent to represent them in the association, and they shall be those whom the Churches shall Judge best qualified for that purpose. Letters from their respective churches certifying their appointment shall entitle them to seats.

Art 2 In the letters from the different churches, the number in full fellowship shall be expressed, those Baptized, received by letter, dismissed, excommunicated and dead since the last session

Art 3 The members thus chosen and convened, shall be denominated the Flat River Baptist Association, being composed of churches in North Carolina and Virginia, who shall have no power to Lord it over God's heritage; nor shall they infringe any of the internal rights of any church in the Union.

Art 4 when convened they shall be ruled by a proper decorum

Art 5 They shall have a Moderator and a Clerk

Art 6 New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination, if found orthodox and orderly, shall be received into this union by the Moderator's giving the delegates the right hand of Fellowship

Art 7 Every church in the union shall be entitled to representation in the association, but no church shall send more than 3 members

Art 8 Every query presented by any church in this union shall be twice read, and before it be debated the Moderator shall put it to vote, and if there be a majority for its being debated it shall be taken into consideration and shall be deliberated; but if there be a majority against it, it shall be withdrawn.

Art 9 Every motion made and seconded shall be taken under consideration, except it be withdrawn by the member who made it

Art 10 The association shall endeavor to furnish the churches with the minutes; the best method of effecting it, shall be at their discretion

Art 11 we think it absolutely necessary to have an association fund for defraying the expenses of the same, for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send the same by their delegates to the association; and those monies thus contributed by the churches and received by the association, shall be deposited in the hands of a Treasurer, whom the association shall appoint and he shall be accountable to the association for all monies by him received, & paid out according to the direction of the association

Art 12 There shall be a book kept, wherein the proceedings of every session, shall be regularly recorded by the Clerk.

Art 13 The minutes shall be read (and corrected if need be) and signed by the Moderator & Clerk before the association rises.

Art. 14. Amendments to this form of government may be proposed to the churches at any time, if a majority of the members of the Association shall deem it necessary.

Art 15 The Association shall have power

1 To provide for the general union of the churches.

2 To give the churches all necessary advice in matters of difficulty.

3 To inquire into the cause why the churches fail to represent themselves in the association.

4 To appoint any member, or members by his or their consent, to transact any business which they may see necessary.

5 To appoint a Presbytery, who shall be authorised to attend to the calls of the churches at all times until the next session, to ordain preachers and constitute churches.

6 They shall have power to withdraw from any church in the union, which shall violate their rules, or deviate from the orthordox principles of religion.

7 To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting.

8 They shall have power to adjourn themselves to any future time and place they may think most convenient to the churches, provided it be holden once in the year.

RULES

FOR THE GOVERNMENT OF THE ASSOCIATION.

As we believe it to be our indispensable duty to bind ourselves under certain obligations in conducting the affairs of the association, we make the following Resolutions :

1. The association shall be opened and closed by prayer.

2 The Moderator and Clerk shall be members of the association annually chosen by a majority of the suffrages of the members present.

3 Only one member shall speak at once, and he shall arise from his seat and address the moderator when he speaks.

4 The member thus speaking, shall not be interrupted until he be done, unless he break the rules of decorum.

5 He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings, or imperfections, but shall fairly state the case, as he can, so as to convey his ideas.

6 No member shall absent himself from the association without permission.

7 No member shall rise and speak more than twice on one subject, without liberty from the association.

8 No member shall be at liberty to whisper, or laugh in the time of a public speech.

9 No member of the association shall address another by any other appellation than Brother.

10 The Moderator shall not interrupt any member, or prohibit his speaking, till he gives his light on the subject, unless he break the rules of decorum.

11 The names of the several members shall be enrolled by the Clerk and called over as often as the body requires.

12 The Moderator shall be the last person who may speak on the subject, and may give his light on it before he puts it to a vote.

13. Any member who shall willingly and knowingly break any of these rules, shall be reproved by the body as they may think proper.

MINUTES

OF THE

Flat River Baptist Association,

HELD AT

GRASSY CREEK MEETING HOUSE,

GRANVILLE COUNTY, N. C.

On the 20th, 21st and 22nd days of October, 1832.

———000*000———

SATURDAY, OCTOBER 20TH.

1. The Introductory Sermon was preached, according to appointment, by Elder Hudgins, from the 126th Psalm, 3d verse.

2. The Association then convened, and after singing and prayer by the Moderator, proceeded to business.

3. Letters from 15 churches were read, and their standing noted as the following table exhibits.

4. A church being constituted at Olive Branch, petitioned by letter and delegates, for admission; which upon examination being found orderly and orthodox, was received by the moderator's giving the delegates the right hand of fellowship.

NOTE.—The names of Messengers marked thus (*) were absent; Churches marked thus (†) were not represented; Ordained Preachers' names in CAPITALS.

	CHURCHES.	MESSENGERS.	Rec'd by Baptism.	Rec'd by Letter	Dismissed	Restored.	Excluded.	Deceased.	Number.	Contribution.
West Section.		DURHAM HALL*								
	Eno	John Shaw Ezekiel Hailey	6	1	11	2	5	4	230	$1 50
	Camp Creek	William Vanhook Elijah Green* Chesley M Patterson	5	1	5	1	2		32	1 00
	M'nt Moriah	Alsey Carroll Robert Barbee*	39	1					97	1 50
	New Bethel	Edmond Barker Benjamin Rogers*	6						33	75
South Section.		JAS. WEATHERS								
	Neuse	William Brown Allen Rogers*	19		9		2		166	1 25
	Lock's	John Hailey*	1	1			1		41	90
	Cedar Creek†									
	Tar River	William E. Oakley William Jones	6			5			67	1 00
North Section.		David Brooks								
	Bethel	Arthur Brooks Major Green	15	2	4		1	2	129	2 00
	Buffalo	Thomas Owen William Carter Zachariah Glasscock	8	3		3	3	6	127	1 25
	Grassy Creek	Francis Hester John Stovall John Lumpkin	104	2	5	2	1	2	272	1 75
		JAMES KING								
	Olive Branch	Thomas Hallburton Charles Smith	29	9	1		1	1	97	2 00
		Thomas Vass.								
	Hester's	Ransom Frazure Hamilton Hester	56				2	2	118	2 00
		W. HUDGINS								
	Tanner's	Miles Bobbitt Guilford Talley	9		2		2		249	1 50
		W. H. JORDAN								
	Island Creek	Pleasant Heart Jessey F. Barnett Williamson Parham	24	2			1		115	1 50
	Tabb's Creek	Thomas Demit William Hester	7				1	1	60	2 00
	Brassfield's	Zachariah Allen.			3			1	14	50
			334	25	42	8	22	19	1837	$22 40

5. Brethren in the Ministry were invited to set with us; whereupon, Sam'l Wait and A M. Poindexter took seats.

6. On motion, Letters of Correspondence from sister Associations were called for, when Elder J. B Smith from the Meherrin Association, certified his appointment and took his seat; Elder William Burns, from the Roanoke, with one copy of minutes; Elders William H. Merritt and Thomas Weaver, from Sandy Creek, with ten copies of their minutes; Elder Thomas Crocker, from the Raleigh, with fourteen copies of their minutes; James D. Chandler, from the Country Line; all certifying their appointment, took seats—received also, by Elder Crocker thirty copies of the minutes of the Tar River Association.

7. Chose Zachariah Allen moderator, and Wm Hudgins Clerk

8. Brethren John Shaw and Guilford Tally were appointed a committee of finance to receive the contributions and settle with the Treasurer.

9. Appointed a committee, consisting of Thos. Crocker, Wm. H. Merritt and James King, with the moderator and clerk, to arrange the business of the Association, and report on Monday.

10. Chose Elders Wm. H. Jordan, Thomas Crocker and Samuel Wait to Preach on Sabbath—Worship to commence at 10 o'clock.

LORD'S DAY.

The Brethren appointed to Preach, met the congregation. Elder Jordan opened Divine Service, and preached from the 37th Psalm and 37th verse, "Mark the perfect man and behold the upright, for the end of that man is peace" Elder Crocker followed, and preached from Matthew 26th chap. and 41st verse, "Watch and pray, that ye enter not into temptation." Elder Wait concluded the services of the day, by preaching from the 57th chapter of Isaiah and 15th verse, "For thus saith the high and lofty one, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."

MONDAY, OCTOBER 22nd.

12. Met pursuant to adjournment, and after singing and prayer by Elder Wm. H. Merritt, the messenger's names were called and the Association proceeded to business.

13 The arrangement of business was read and received and the committee discharged.

14. The Brethren appointed to correspond with the Country Line and Roanoke Associations, reported that they did not attend—their excuse was satisfactory. The other messengers were not present.

15. Corresponding Messengers were appointed to the following Associations, viz. Country Line, Elders James King and Wm. H. Jordan; Raleigh, Elders James Weathers, Durham Hall and Thomas Freeman; Roanoke, Elders Zachariah Allen, David Brooks and Thomas Halliburton; Sandy Creek, Elders Thomas Freeman and Durham Hall. Resolved that we correspond with the Tar River Association, and that Elders Oakley and Hudgins be our messengers for this year, and Elders Jordan and Hudgins for next.

16 The following is the Report of the Standing Presbytery, viz: Elder Zachariah Allen reported that himself and Elder James Ferrell had Ordained Wm. E. Oakley to the work of the Ministry—Elder King reported that himself and Elder Burns had constituted a Church at Olive Branch.

17. Agreed that the same Presbytery be continued.

18. The report of the Brethren appointed to attend section meetings, viz. Elders Zachariah Allen, William E. Oakley and Wm. H. Jordan reported that they attended. The rest were excused

19 Appointed section meetings at the following times and places, viz; in the south section, at Neuse the Saturday before the 2nd Sunday in August, to be attended by Elders Wm. H. Jordan and Wm. E. Oakley—In the north section, at Hester's the Saturday before the 2nd Sunday in July to be attended by Elders Z. Allen and William E. Oakley—In the east section, at Tanner's the Saturday before the 2nd Sunday in May, to be attended by Elders W. H. Jordan, James King and Thomas Halliburton.

20. A majority of the Churches approved of the present Constitution and Rules of Decorum.

21. The Circular being unfinished, it therefore was tho't best for it to remain in the hands of Mr Hudgins until the next Association, and the Churches are hereby requested to forward to him all the information they have in their power on the subject on which he was to write.

22. The Treasurer being called on, reported as follows:

Former Fund	$18 18 cents
Present Contribution	22 40
	$40 58
Allowed Clerk fee	10 00
	$30 58 cents.

23. Resolved, That this Association recommend to the consideration of our brethren in the Ministry the Church at Cedar Creek, and they are hereby requested to visit the church and preach as often as possible.

24. Resolved, That we request the Churches to insert in their next Letter to the Association the time of their constitution, number of members constituted, who has been their pastors, how many revivals, &c.

25. Appointed the Clerk to superintend the printing and distribution of 300 copies of these minutes; agreed that he have ten dollars for his services.

26. Appointed our next Association to be at Camp Creek Meeting House, Orange county, N. C. to commence Saturday before the third Sunday in October, 1833.

27. Appointed Wm. H. Jordan to preach the Introductory Sermon, to commence at 11 o'clock.

28. After singing and prayer by Elder Hudgins, adjourned.

ZACHARIAH ALLEN, Moderator.
W. Hudgins, Clerk.

1836

MINUTES

$16.00

OF THE

Flat River Baptist Association,

HELD AT

BETHEL MEETING HOUSE,

Person County, N. C.

On the 15th, 16th, and 17th October, 1836.

OXFORD:

W. M. Savage, Printer.

MINUTES.

1. The Introductory Sermon was preached by Elder William H. Jordan, from Matt. vi. 10: "Thy will be done on earth as it is in heaven."

2. The Association was then called to order by the Moderator, and after singing and prayer by the same, proceeded to business.

3. Letters from 14 churches were read, and their standing noted in the following table.

	CHURCHES.	MESSENGERS.	Rec'd by baptism.	Rec'd by letter	Dismissed.	Restored.	Excluded.	Deceased.	Number.	Contribution.
										$ C.
SOUTH SECTION. WEST SECTION.	Enoe,			1	3		3	4	215	1 50
	Camp Creek		10	2					47	1 00
	M'nt Moria									1 25
	Chesnut Gro									
	New Light,				6		2	2	130	1 75
	Tar River,		4	2	1		1		67	1 00
	Lock's,†									
	Cedar Creek,									

NORTH SECTION.	Bethel,	Edward L. Pugh, Major Green, John Lawson,	3		9		3	1	166	2 02
	Buffaloe,	Thomas Owen, William Carter, Anderson Overby,†	5	1	7	1	4	5	201	2 00
	Grassy Creek,	Francis Hester, Thomas B. Barnett, Lewis Griffin,	4	10	10	1	2	3	267	2 95
	Olive Branch,	James King, Thos. Hallaburton, William Street,	2	2	3		1		130	3 00
	Hester's,	George Boswell, James Hobgood, Joseph Howard,		2	17		5	4	147	2 08
EAST SECTION.	Island Creek,	Wm. H. Jordan, Pleasant W. Hart, Joseph P. Davis, William Hester,†	2		4	1	1	1	110	1 00
	Tabb's Creek,	Lewis R. Parham, Samuel Hayse,†	3		12			1	36	2 12
	Brasfield's,	Zachariah Allen Anthony Clement, Elijah Winston,		3					32	1 15
	Corinth,	Thomas Dement, John Montague,		1			1		17	0 65
	Tanner's,†									

4. Brethren in t ed to seats with us; whereupo x and —— Brooks, took seats.

5. Messengers whom we correspond, were r ir letters;— whereupon, brothe om Tar River, handed in 20 Brethren John G. Mills, Eli Wiles, from Roanoke, certified omas King, Stephen Pleasant : ulah, handed in 10 copies of S. Baker, John B. Smith an ed in a certificate from Conc D. Oldham, from Sandy Creek their Minutes, and all took

6. Zachariah Allen was chosen Moderator, and Thomas B. Barnett, Clerk and Treasurer.

7. Appointed brethren William H. Jordan, John Shaw and William Vanhook, a committee of finance to receive the contributions and settle with the Treasurer.

8. Appointed brethren William H. Jordan, James Ferrell, James M. Mangum, with the Moderator and Clerk, a committee to arrange the business for Monday.

9. The Association chose Elders Stephen Pleasant, John B. Smith and H. A. Willcox, to preach on Sabbath—service to commence at 11 o'clock.

10. The Circular Letter produced, read, and referred to the committee of arrangement.

11. After singing and prayer by Elder James Ferrell, the Association adjourned to Monday, 10 o'clock, A. M.

SABBATH, 16TH.

Assembled at the stand,—met a large congregation. Elder Stephen Pleasant preached first, from 1st Epistle of John, 1st chapter, and the latter clause of the 3d verse, "and truly our fellowship is with the Father and with his Son Jesus Christ." Elder John G. Mills followed, from 11th chapter, 40th verse of St. John, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" Elder John B. Smith concluded, from Acts iii. 19: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."—May the labors of the day be blessed to the good of all.

MONDAY, 17TH.

Met according to adjournment—singing and prayer by Elder Stephen Pleasant.

1. The committee of arrangement reported, and were discharged.

2. The corresponding Messengers appointed last year to visit sister Associations, were requested to make their reports. William H. Jordan and Thomas B. Barnett, reported, that they did not attend the Roanoke. Excuse satisfactory. Zachariah Allen reported, that he attended the Tar River, and was cordially received. James King reported, that he did not attend. Excuse satisfactory. James King reported, that himself and Thomas Hallaburton attended the Concord, and were received. Wm. H. Jordan and James King reported, that they attended the Bulah, and were received.

3. Messengers were appointed to attend the following Associations: Thomas Hallaburton and James King to Roanoke; James Ferrell and William H. Jordan to Sandy Creek; Zachariah Allen and William E. Oakley to Tar River; James King, Thomas Hallaburton and Thos. B. Barnett to Concord; Jas. King, Thos. Hallaburton and Thomas Owen to Bulah. Resolved, That there be put into the hands of the Messengers ten copies of these Minutes to each Association.

4. Brethren appointed to attend section meetings called on to report. Zachariah Allen reported, that he attended at Tabb's Creek; also, that himself and Allen S. Winn attended Cedar Creek, and that himself and brother Hall attended at Chesnut Grove.—Those who did not attend, excuse satisfactory.

5. The Association appointed Section Meetings, as follows: At Tar River, to commence Saturday before the 4th Sunnay in July, to be attended by Elders Hall, Freeman and Oakley; at Grassy Creek, commencing Saturday before the fourth Sabbath in September, to be attended by Elders Ferrel and Allen;

at Corinth, Saturday before the first Sabbath in May, to be attended by Elders Ferrell, King and Winn.

6. The Treasurer being called on to report, reported as follows:

Present contribution, $23 37½

7. The Circular Letter being called for, and on motion, was read the second time, received, and ordered to be annexed to these Minutes.

8. Appointed Wm. H. Jordan to write a Circular for the next Association.

9. Appointed the next Association at Eno Meeting House, Orange county, N. C. to commence Saturday before the third Sabbath in October, 1837, at 11 o'clock, A. M.

10. Appointed Thomas B. Barnett to transcribe and superintend the printing of these Minutes, and that there be 600 copies printed and distributed as usual, and that he be allowed ten dollars for his services.

11. On motion, the following preamble and resolutions were adopted:

Whereas the American Bible Society, by a recent decision, have exeluded from their patronage the translation of the Bible into the Burman language by our Missionary, brother Judson, by determining to withhold appropriations from all foreign versions of the Bible which are not in the principle of their translation conformed to the English version; therefore,

Resolved, That we cordially approve, and give thanks to God, for the faithfulness and integrity of our Missionary brethren in determining to give the Bible fully and fairly translated to the heathen world.

Resolved farther, That while we do not wish to impugn the motives of our Pedobaptist brethren, we believe it to be the duty of the Baptist denomination

to dissolve all connection with the American Bible Society.

Resolved farther, That we believe that God has by this event, in an especial manner, thrown upon the Baptist denomination the duty of giving the pure word of God to the world.

Resolved farther, That we affectionately recommend to the churches of this Association the importance of sustaining our brethren in their faithful labors in translating the Word of God into the heathen language.

After prayer by Elder Zachariah Allen, the Association adjourned to the time and place above mentioned.

ZACHARIAH ALLEN, Moderator.

THOMAS B. BARNETT, Clerk.

CIRCULAR LETTER.

WRITTEN BY THOMAS B. BARNETT, A LAY MEMBER.

DEAR BRETHREN—

The subject of our present letter is Ministerial support, to which we invite your earnest and prayerful attention and consideration. This we know is a subject of some delicacy, but it is hoped that will be considered no reason for ever avoiding a subject which the scriptures plainly reveal as a christian duty, and as a strict command of heaven. Some may be disposed to deny its being a command of God; but the scripture authority that we shall exhibit to you on this occasion does prove, we think, beyond the shadow of a doubt, that to provide a proper, an ample support for the ministers that we have *freely chosen* and *called* to *serve* us, or under whose ministry we of *choice* sit, is a matter of gospel *obligation* and *justice*, and not a matter of alms-giving; and so long as we solicit and continue their services, we are in *duty bound* to reward them *faithfully* for their labors,—(and should there be a minority who do not of *choice* sit under the ministry, they are by no means exempted from this obligation, as it is the duty of the minority to submit to the majority.) This obligation is clearly and distinctly expressed in the scriptures, and we enter into it and make it binding upon us by our own *voluntary* act in procuring their services. The Lord has a sovereign, wise and merciful purpose to accomplish in the salvation of sinners, which all the malice and rage of hell, with the opposition of wicked men, will never frustrate. The children of God, in His strength, will overcome them,

because (says John) "Greater is he that is in you, than he that is in the world," but he has in infinite wisdom determined also that he will accomplish all this *by the use of means*. As to the abstract question of power, the *Omnipotent* Jehovah has *power* to accomplish his purpose *without the use of means*, by a single volition of his will, in the twinkling of an eye. As to the power in the use of means, he might have accomplished his purpose in a diversity of ways and means *different* from those which he has in *wisdom* ordained. Angels for instance might have been *exclusively* engaged in the ministration of his purpose for aught that we know. But it is the pleasure of the Lord to save sinners in no other way than that which is exhibited in the scriptures. This method is briefly stated by the Apostle Paul in his Epistle to the Romans. He first shows that all the world have become guilty under a holy, just and good law—then in reference to the purpose of God in the salvation of sinners, he exhibits "Christ as the end of the law for righteousness to every one that believeth," and declares that "whosoever calleth on the name of the Lord shall be saved;" and as the *means* by which they are to be brought to call on the name of the Lord, (without which none can be saved,) he shows that it is absolutely necessary that the *gospel should be preached*, since there can be no true calling upon God without faith, no faith without hearing, no hearing without preaching, no preaching without *divine authority*—Romans 10. This ministry of reconciliation was not committed unto angels, but unto *men*. The Apostle saith, "We have the treasure in earthen vessels, that the excellency of the power may be of God and not of us—2 Cor. iv. 7. Not that we are sufficient of ourselves, but our sufficiency is of God, who hath made us able ministers of the New Testament—2 Cor. ii. 9. The Lord has made it the

solemn and *indispensable* duty of his ministers to "preach the word," to be instant in season and out of season, to watch in all things, endure afflictions, do the work of evangelist, make full proof of the ministry—2 Tim. iv. 2, 5.—Not to be entangled with the affairs of this life, to labor and suffer reproach in his cause, to give attendance to reading, to exhortation, to doctrine, not to neglect the gift that is in them, to meditate upon these things, to give themselves wholly to them, &c.—1 Tim. iv. 10, 15.—To approve themselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in labors, in watchings, in fastings, in journeyings, in weariness, in painfulness, in hunger, in cold, in heat." Has the Lord made it to be the duty of his ministers to give up their time and talents, and to relinquish the secular pursuits of men in common for a living. and to bear and patiently endure the foregoing catalogue of privations, sufferings and woes for the good of mankind, without laying for them a good foundation in the authority of his word for a rational calculation on an ample support in *return* for themselves and families from those for whose spiritual good they are called thus to suffer, strive and labor? To this weighty question we ask your solemn attention, and wish your faithfulness to your heavenly master.

When the Lord sent out his seventy disciples to labor in his harvest, he said in relation to this subject, "the laborer is worthy of his hire"—Luke x. 7.—The apostle having referred, beyond all manner of doubt, to the support of the gospel ministry, asserted and defended the right as follows: "Let him that is taught in the word, communicate to him that teacheth in all good things—Gal. vi. 6. Remember them which have the rule over you, who have spoken unto you the word of God;" also see 1 Cor. ix. 4, 14, which

shew beyond contradiction that the Lord has ordained that they who preach the gospel shall live of the gospel, not *starve* of the gospel, but so live by it as they who served at the altar of old, lived of the altar.

We feel confident that we have proven to every unprejudiced mind, from the scriptures, that the ministers of God are justly entitled to an ample support for himself and family. Set aside all express authority from the scriptures, and the claim is sustained by the plainest dictates of justice and equity,—it is upon the plainest principles of justice and equity, that if a minister of the gospel, possessing ample qualification to provide the blessings of this life in great abundance for his family, and also to provide for his children a parent's benediction in common with other men, shall devote his time and talents to the service of his fellow-beings in their spiritual and better interest, they should render to him that inferior good which would enable him and his family to enjoy in an equal degree with them the lawful use of the things of this life. The Apostle Paul argues the right of their maintenance upon these principles, for, says he, "If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?" We can produce many passages of scripture to prove that God does require of *men* support for his ministers. When Christ sent forth the Apostles for a short excursion while he was with them, that these newly fledged eaglets might try their wing before he should be taken from them, and they should fly through the world having the everlasting gospel to preach to every nation under heaven, he said, "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves, *for the workman is worthy of his meat.*" Now hear the dreadful consequence of those who neglected or refused to re-

ceive them. "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for them." Alas, how many of *us* will be found in that awful situation, neglecting to support those who Christ has sent to labor for the good of our souls! Christ could have wrought miracles for them every day, and supplied all their needs each moment—or he who raised money from the bottom of the sea in the mouth of a fish to pay the tribute money, could in a moment have filled their purses with all that their journey required, but he knew "the laborer was worthy of his meat," and he intended they should have it; and he could supply the wants of all his ministers in the same way, but he knows the churches are able to support them, therefore he requires them to do it.

Many objections have been raised against the support of the gospel ministry, but since the Lord hath *ordained, directed* or ordered that they who *preach* the *gospel,* should *live* of the *gospel,* it is very irreverent, to say the least of it, on the part of any one, to *object* to his commandments. Every objector therefore, will do well to examine his own heart to ascertain whether he be not rather under the influence of a lurking *covetousness,* than an honest desire to render justice, and to glorify God by living in holy obedience to his word. We shall now notice some of the objections: Some may say, That no preacher who is called of God, can neglect to preach, because God has made it his indispensable duty to *preach the word.* To which we reply, that the Lord has made it no less the duty of "him that is taught in the word, to communicate to him that teacheth, in all good things." And if you think the minister cannot neglect his preaching with impunity, how can you, living in the neglect of your duty towards him, expect to escape? Is the

command more obligatory on him than you? We hear some say, our minister is rich, or is not in want, or is in better circumstances than we are, therefore we ought not, or need not contribute to his support. Let us for a moment admit the truth of your premises, that your minister is rich, is your conclusion properly drawn from them? Do you reason thus on other subjects?—You doubtless sometimes dispose of produce to a poorer neighbor;—in such a case, are you ready to admit the plea, that as your neighbor is poorer than you are, your claim on him is unjust? Do you ever judge that a merchant's bill against you ought not to be paid, because he is richer than you are? Does your plea discharge you from an obligation to pay your debts? Or are you like the lawyer ready to exclaim, "Indeed, that alters the case." We think that a parallel case. Our Lord has said, "the laborer is *worthy* of his hire," that is, it is *due* to him, it is *just* and *honest* in him to *receive*, and even to *claim it*, and it is *unjust* and *dishonest* to withhold it from him, or to dispute his claims to it. But ought we to admit the truth of your premises? Is it true that your minister is as rich as you consider him? How do you judge of their wealth? By their appropriations to public religious objects? These prove only their liberality, and not their wealth.

We plead for ministers with more earnestness, because we believe that they are often the most liberal subscribers to the cause of religion, which the church of God contains. Many who are quite poor, contribute with a spirit which ought to put others to shame. We hear the third man say, it is *dangerous* for *ministers* to be *rich*. We ask, is it not for the hearers too? Are you not adding to your wealth all that you withhold from him? Are you not afraid of increasing the hazards of your own souls?—or have you sincerely

risen to that exalted height of loving your minister better than yourself, so that you would watch for his security from the snares of wealth, at the price of increasing your own danger of being found among them which shall hardly enter the kingdom of God. The fourth will tell us, that troubles are good for ministers; they preach better under the rod. Thus the epicure torments the creatures of God, that they may afford him a more delicious treat, as if the world, the flesh and devil would not furnish ministers with troubles enough, unless the flock for whom he labors add *starvation* to the list. A broken heart we know is good for prayer, but bad for preaching. Let the minister arise in the pulpit to address his audience; on his right hand he views the man which he has bought his corn or pork of; on his left there, sits the merchant from whom he has bought the necessaries for his family, and in front there, sits his blacksmith and physician, all of which he is justly indebted to. He feels sensible of his duty to pay them—expects of course they need their money; he knows his pocket is pennyless; from his honest creditors his mind flies away to his dear wife and tender babes who are dependent on him for support and education; he knows they must suffer unless his churches pay him that which they justly owe him, or he abandons his high calling, and comes down to help them by the labor of his own hands. Thus you see, instead of his mind being engaged about the important truths which he is expressing from the sacred desk, his mind is drawn off on the things of this world. The call, brethren, of a hungry wife and children, no man can resist; neither does the word of God require him to resist them; and if he does, he justly incurs the censure of "denying the faith, and being worse than an infidel." If ministers preach better under the rod, it is when that rod is in the hand

of God, and not of men. If we neglect to support our minister from the want of an inclination, to God we are accountable, and that accountability will be aggravated by all the weight of the Saviour's anger, who will call them to answer for their sins when pastor and people shall be judged at his bar. It is admitted on one hand that the minister should be supported by the churches, but they ought not to require any positive assurance of support, but rely on the charity of the brethren. *Rely on the charity of the brethren, indeed!* Will any one pretend to say that they may feel encouraged to do this, because they are generally speaking *so remarkably charitable?* How can we suppose that poor ministers, who have large families, can reconcile it to themselves to leave home weeks together, and leave those dependent on their labor for support destitute at the same time of the necessaries of life?—Brethren, would *you* be willing to leave *your* families in such circumstances? And why will *you* who do not preach, require of those who *do*, to pursue a course which *you yourselves* could not think of doing? Do *you* love *your* families better than your minister does his? or has your family higher claims on you than the poor minister has on him? Some churches soothe themselves by saying, our minister is contented.—How do they know? Because he does not complain? Is this generous? Ought not the people to think it *their* duty to consider whether he has not *reason* to complain? And if they are conscious that he has, should they not determine to spare his feelings, by never leaving him to ask for that addition to his income which they feel to be his due? Some we fear are trying to ease their conscience by saying, we do pay our minister, when at the same time their pay is mere mockery, about one-fourth part of what they justly owe him, not recollecting half the expenses which the

minister is at, forgetting that the minister ought to dress decent, and keep a good horse, that he needs bosks, &c. &c. Also that he ought to provide well for his table, &c.—his acquaintance is extensive; whenever a friend or brother passes through his neighborhood, they are apt to call on him with whom they are acquainted, and who they love. He must entertain them as well as he can, for he has visited them, and enjoyed their hospitality. Now how can he do this unless his churches enable him? We often hear men pleading with God to bless their minister in his basket and his store, while alas! poor man, they have taken care that his basket should be empty, and his store nothingness itself. Their prayers are always ready, but their purse is ever closed. Is not this mocking both God and his minister, with a solemn sound upon a thoughtless tongue? We love to hear men pray for their minister; it is a strict command of God, and we love to see their acts correspond with their prayers.—Brethren, it is high time that we were examining the subject more closely, for be assured that the religion which cost nothing, is worth nothing. As well might we think of crossing the ocean in a worm-eaten boat, as to think of getting to heaven with that religion which cost nothing. While the weather was mild and the sea calm, you might float in apparent security, but should the heavens grow dark and the billows begin to beat upon the boat, you would fall a speedy prey to the all-devouring wave. The professor who has no better basis than pennyless religion to rest upon, may live on amid the sunshine of life in apparent ease and comfort, but in that hour when God taketh away the soul, he will long for something more substantial to cling to. When he shall hear that blessed Saviour say, I was a hugered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and

ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.—Matt. xxv. 42, '3. Then he will *see*, *feel* and *know* the dreadful consequence of a covetous hope. We fear many an awful groan will be heard from that lone land of dark despair on account of that soul-destroying sin—covetousness. We shall now glance at some of the evils and pernicious consequences arising from a neglect to give our ministers a competent support. By this deplorable omission, the faithful minister of the gospel is compelled of necessity and with great reluctance to yield most of his time to manual labor, or some honest avocation for the support of his family. In pursuing of this course, he incurs censures—he is prevented from studying the scriptures, and giving himself wholly to the ministry—he entangleth himself with the affairs of this world; his labors in the ministry consequently become cold and formal—the flock is not sufficiently fed, and they become in a degree barren and unfruitful—the wicked are not faithfully warned, and iniquity abounds. In this state of things, that covetous professor perhaps is the first to find fault, and charge his minister with being worldly-minded. If on the contrary he sould be excited by an ardent zeal for the good of souls, and the enlargement of the Redeemer's kingdom, to give himself wholly to the things of the ministry, or to be diligent in the work though his family suffer, he is charged with neglecting his own family: so that on either hand he is blamed through the neglect of those who should minister unto his temporal wants. We hear many excuses for not paying the minister that which he is justly entitled to, but surely if we had the spirit of him who was rich, but became poor, that we through his poverty might become rich; or if we would set a proper value on our own souls or the dear offsprings which God has committed to our

care, or those of our neighbors, friends and relations which are to be saved by the preaching of the gospel if saved at all, there would not be so many excuses rendered for not doing our duty. Let us remember that "it is more blessed to give than to receive." Our gracious Redeemer felt a perpetual joy under all his griefs in doing good. Love filled his whole nature, and run over with streams of benevolence. Let us act now as if Christ were personally present with us. When we pay our minister, let us pay him that amount which we are willing for Jesus Christ to inspect, believing it will bear an odour of a sweet smell, a sacrifice well-pleasing to God, and that God will supply all our wants Who can refrain from tears when he thinks of those from whom Christ never receives those odours, but is insulted with nauseous stench of their covetousness and injustice. Alas! that he should have to look down and blush to know that these persons are called by the sacred name of him who impoverished himself to make others forever rich!! Fo the liberal friends whose hearts have echoed as y know some do to all we have said on the ministe behalf, we return to heaven our grateful vows that t generous sacrifices which you have made for thei support may be abundantly repaid; but this we say, "he who soweth sparingly, shall also reap sparingly; and he who soweth abundantly, shall also reap bountifully; every man accordingly as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth the cheerful giver, and the liberal soul shall be made fat." We admonish those who are *indifferent*, that God admits of no neutrality, but saith, he that is not with me is against me; and the best evidence of being the friend of the Saviour, is the keeping his commandment, "Ye are my friends, if ye do whatsoever I command you." To those who feel

isposed to oppose, we say, your controversy is with od, and not with us; but "shall he that contendeth ith the Almighty, instruct him? He that reproveth od, let him answer."

The grace of our Lord Jesus Christ be with you all.

1838

MINUTES

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD AT

CONCORD MEETING HOUSE, GRANVILLE COUNTY, N. C., ON THE 21st, 22d, AND 23d OF OCTOBER, 1838.

Saturday, Oct. 20.

The Introductory sermon was delivered by Eld. James King, from Hebrews 13. 18, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

The Association was then called to order by the Moderator, Z. Allen, and opened with singing and prayer by the same. Letters from 13 churches were received and read, and their standing noted in the following table:

Churches.	Messengers' Names.	Rec'd by Bap.	Rec'd by Letter	Restored.	Dis. by Letter.	Excluded.	Died.	Total No.	Contributions.
West Sect.									
Enoe,	W. Duskin, Wm. Strain,* J. Boroughs,							53	1 50
Mt. Moriah,	A. S. WYNNE, J. Allen, T. Beavers,*							13	1 00
Chest. Grove,									
So. Section.									
New Light,	J. Hall, R. Thomson, J. O'Neal,	2	2		4	3	1	124	1 75
Concord,	E. Hester, T. Coley, R. Coley,							47	1 00
Tar River,									
Cedar Creek,									
No. Section.									
Bethel,									
Buffalo,	A. Woody,* D. A. Harris, W. H. Lawson	13	3		9	2	4	181	2 00
Grassy Creek,	T. Owen,* A. Overby,* W. Carter,	15		2	5	1	1	192	2 00
Olive Branch,	T. B. Barnett, Z. Griffin, J. S. Overby,	3			2	1	4	241	3 00
Hester's,	J. KING, J. W. Townson, W. Yarborough	6	2	1	1	1	1	134	2 00
East Section.									
Island Creek,	J. Hobgood, G. Boswell, J. Howard,	10			8	3	1	107	2 00
Tabb's Creek,									
Brasfield's,	W. H. JORDAN,* J. F. Barnett J. M. Norwood	20	2		2	2	1	117	1 00
Corinth,	L. R. Parham,* S. Hayse,* W. Parham*				1	2	2	30	0 50
Tanner's,	Z. ALLEN, R. Harris, W. Allen,*				2	1	1	41	1 50
	J. Montague, Thos. Dement.		1				1	21	95
		69	10	—	34	13	15	1301	$20 20

NOTE.—Delegates marked thus* absent. Ministers' names in SMALL CAPS.

A general invitation was given by the Moderator to visiting brethren in the ministry, to take seats with us. Elder W. E. Oakley accepted the invitation.

Corresponding Messengers from sister Associations, presented us with testimonials of their appointments, viz: George W. Thomson and Wm. Jones from the Raleigh, handed in five copies of their minutes; Thos. King, Stephen Pleasant, and James Hagood, from Beulah, with five copies of their minutes; William Jones from Tar River, with two copies of their minutes; John B. Smith from Concord with five copies of their minutes; and all took their seats. Zachariah Allen was chosen Moderator, and Thomas B. Barnett Clerk and Treasurer.

Appointed Elijah Hester, Thomas King, and Joseph Howard a Committee of Finance.

Appointed James King, John B. Smith, and George W. Thomson, with the Moderator and Clerk, to arrange the business for Monday.

Appointed Elijah Hester, Thomas and Richard Coley, to select ministers to preach on Monday.

Chose Elders James King, John B. Smith, and Stephen Pleasant, to preach on Sabbath—service to commence at ten o'clock.

The Committee of Finance reported that they had received $20 20, from the different churches.

After singing and prayer by Eld. Stephen Pleasant, adjourned to Monday morning, 9 o'clock.

Sabbath, 10 *o'clock*, A. M.

Elder Stephen Pleasant preached from Psalm 49. 8. "For the redemption of their soul is precious, and it ceaseth forever." Elder James King followed from Acts 3. 19. "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Elder J. B. Smith concluded, from 1st John 3. 1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Monday, 9 *o'clock*, A. M.

The Association met according to adjournment; opened with singing and prayer by Eld. J. B. Smith.

The Messengers names were called.

The Committee of Arrangement reported. Report received, and the Committee discharged.

Corresponding Messengers, appointed last year to visit sister Associations, called on to report. Brother J. King reported that brethren

R. D. Bumpas and E. L. Pugh attended the Roanoke—Bro. William H. Jordan attended the Raleigh—Bro. James King attended the Beulah. All were affectionately received. Those who did not attend, rendered a satisfactory excuse.

Messengers were appointed to attend the following Associations, viz: R. D. Bumpas, E. L. Pugh, and Wm H. Lawson, to the Roanoke; A. S. Wynn, Wm. E. Oakley, and Wm. Duskin, to Sandy Creek; Z. Allen, E. Hester, and James M. Mangum, to Tar River; James King, T. B. Barnett, and Guilford Tally, to Concord, to be held at Reedy Creek M. H., Brunswick County, Va., on Saturday before the third Sabbath in August, 1839; A. S. Wynn, James Allen, and Wm. H. Jordan, to Raleigh; Wm. H. Jordan, James King, Thomas Hallaburten, and T. B. Barnett, to Beulah, to meet at Mill Creek M. H., Person County, N. C., on Saturday before the first Sabbath in August, 1839.

Messengers appointed to attend Section Meetings called on to report. Bro. J. King reported that he attended at Buffaloe, and had a *very* interesting meeting. Bro. Z. Allen reported that he attended at Tanner's, but found no one there.

Appointed Section Meetings as follows: At Friendship M. H., on Saturday before the 4th Sabbath in March, to be attended by Elders Z. Allen, and Wm. H. Jordan; at Newlight, to commence on Saturday before the second Sabbath in July, to be attended by Elders A. S. Wynn and Wm. E. Oakley; at Hester's, on Saturday before the first Sabbath in May, to be attended by Z. Allen, Wm. H. Jordan, and James King.

Thomas B. Barnett, Treasurer, made the following report:

Dr.

To former balance, - - - - -	$23 17
To present contribution, - - - -	20 20
	43 37

Cr.

By Cash paid for printing Minutes, 1837,	$10 00
" " allowed Clerk for his services, 1837,	10 00
	20 00
Balance in the hands of the Treasurer, - -	$23 37

Circular letter called for. On learning that there was none prepared, it was resolved that the Constitution and Rules of Decorum be appended to these Minutes, instead of a Circular.

Appointed T. B. Barnett to write a Circular Letter for the next Association, with the privilege of selecting his subject.

Resolved, That we send a Committee to Cedar Creek Church for the purpose of inquiring into the cause of said church's failing to represent herself in this body—and report to the next Association. The Committee consists of the following brethren: Z. Allen, John Montague, R. Harris, and N. E. Canady.

The Committee appointed at the last Association to visit Chesnut Grove church being called on to report, reported as follows:

Three of your Committee met at Chesnut Grove agreeably to appointment, viz: Brethren E. Hester, I. Montague, and T. B. Barnett. We informed the Church of the object of our visit. The part of the members claiming to be the church, refused to receive your Committee, stating that they would have nothing to do with the Association nor the Committee; for the Association had no right to send a Committee to that Church. Your Committee laboured affectionately with them, but to no purpose. We enquired for the charges against their former Pastor; they refused to state the charges. Your Committee then requested the said Pastor to state those charges himself, in the presence of said church. He did so, part of which was in writing, written by some of the opposite party. We inquired of said church if they could establish those charges; to which they replied, that they had evidence, but still refused to offer it. After finding that we could do nothing with them, we adjourned to meet again at 6 o'clock, P. M., at the said Pastor's house, to give him an opportunity to clear himself of those charges. An invitation was given by your Committee and said Pastor for all parties and spectators to attend.

After hearing a full statement of the affair, and examining the testimony to rebut those charges, your Committee was led to believe that the said church had done their former pastor injustice; and we believe, from all the circumstances, that the said Pastor had done nothing to be censured, much less to be excluded from church fellowship. We farther believe that there are few men who would have gone as far to give satisfaction as the said pastor has done. We therefore think he ought to be at liberty to exercise his pastoral functions. Your Committee further report, that they were informed by a part of the members of said church, that they could not fellowship the conduct, or rather the course pursued by the majority of said church; and they farther stated that they wished to remain with the Association. Your Committee is of opinion that this aggrieved party is the orderly part of the church. All of which is repectfully submitted. Report received.

Appointed the next Association at Island Creek Meeting House, Granville County, N. C., to commence on Saturday before the second Sabbath in August, 1839, at 11 o'clock.

Appointed Elder Wm. E. Oakley to preach the Introductory sermon, and Eld. A. S. Wynn, alternate.

Appointed T. B. Barnett to superintend the printing and distribution of 450 copies of these minutes. *Resolved*, that he be allowed $10 for his services. *Resolved*, that there be appended to these Minutes a Table showing the Churches, Pastors, Deacons, Clerks and Post Offices, and the regular time of preaching at the churches in this Association.

After singing and prayer by Eld. James King, adjourned to the time and place above stated.

ZACHARIAH ALLEN, *Moderator.*

THOMAS B. BARNETT, *Clerk.*

CONSTITUTION OR FORM OF GOVERNMENT

OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the church of Jesus Christ, being regularly baptized upon the profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

Article 1st. The Association shall be composed of members chosen by the different chuches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2d. In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3d. The members thus chosen and convened, shall have no power to lord it over God's heritage: nor shall they infringe any of the internal rights of any church in their Union.

4th. The Association when convened shall be governed and ruled by a regular and proper decorum.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6th. New churches may be admitted into this Union which shall petition by letters and Messengers. They shall be received by the

Association, being found orthodox and orderly—the Moderator signifying their reception by giving the Messengers the right hand of fellowshship.

7th. Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8th. Every query presented by any member of the Association, shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated; but if there be a majority against it, it shall be withdrawn.

9th. Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10th. The Association shall endeavour to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the discretion of the Association.

11th. We think it absolutely necessary that we should have an Association Fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12th. The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13th. The Minutes of the Association shall be read (and corrected if necessary,) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan or Form of Government may be made at any time by a majority of the Union, when they may deem it necessary.

14th. The Association shall have power—1st. To provide for the general union of the churches.

2d. To preserve inviolable a chain of communion amongst the churches.

3d. To give the churches all necessary advice in matters of difficulty.

4th. To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5th. To appropriate the monies contributed by the churches for an Association fund, to any purpose they may think proper.

6th. To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7th. To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8th. To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

N. B.—The clause authorising a Presbytery is omitted, as a Presbytery has long been dispensed with by the Association. CLERK.

RULES OF DECORUM.

1st. The Association shall be opened and closed by prayer.

2d. A Moderator and Clerk shall be chosen by the suffrages of the members present.

3d. Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th. The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings, or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th. No person shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th. No person shall rise and speak more than twice on one subject, (unless by way of explanation) without liberty from the Association.

8th. No member of the Association shall be at liberty to be whispering or laughing in time of a public speech.

9th. No member of the Association shall address another by any other appelative than that of brother.

10th. The moderator shall not interrupt any any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these rules of Decorum.

11th. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th. The Moderator shall be the last person who shall speak to the subject; he may give his opinion if he pleases before he puts the matter to a vote.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

A TABLE,

SHOWING THE CHURCHES, OFFICERS, TIMES OF MONTHLY MEETING, &c.

Churches.	Pastors.	Sabs.	Deacons.	Clerks.	Post Offices.
Mt. Moriah,	John Purify,	1st	Thomas Burroughs, Wm. Duskin,	J. Burroughs,	Hillsboro, N. C.
Chesnut Grove,	Wm. E. Oakley,	4th	James Allen,	A. S. Wynn,	Rogers' Store.
New Light,	Z. Allen,	2d	James M. Mangum, John O'Neal, J. Hall,	J.M.Mangum	do.
Concord,	Wm. E. Oakley,	1st	E. Hester, W. Veasey, Thomas Coley,	E. Hester,	Dutchville.
Bethel,	Jas. King,	1st	Edward L. Pugh, Maj. Green, A. Woodey,	WH.Lawson	Rocksboro.
Grassy Creek,	James King,	4th	T. B. Barnett, J. S. Overby, John Stovall, F. Hester,	T. Hester,	Waterloo.
Olive Branch,	do.	3d	W. King, R. D. Bumpas, T. Halloburton, C. Smith,	Wm. King,	Rocksborough.
Hester's,	T. King,	1st	G. Boswell, J. Howard, R. Frazer, T. Vass,	J. Howard,	Oxford.
Island Creek,	do.	3d	Jesse F. Barnett, Joseph P. Davis,	T. G. Barnett	Williamsboro.
Tabb's Creek,			Williamson Parham,	W. Parkham	Oxford.
Corinth,	Z. Allen,	1st	Y. Montague, Sen. Thos. Dement, Sen.	J. Montague,	do.
Brasfields,	do.	3d	Ransom Harris, Wm. Allen,	N. E. Canady	Ford Creek.
Buffaloe,	J. B. Smith,	3d	T. Owen, H. Overby, Wm. Carter,	Z. Glascock,	White House, Va.
Tanner's,	W. Hudgins,				Warrenton.

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Resolved, That we send a Committee to Cedar Creek Church for the purpose of inquiring into the cause of said church's failing to represent herself in this body—and report to the next Association. The Committee consists of the following brethren: Z. Allen, John Montague, R. Harris, and N. E. Canady.

The Committee appointed at the last Association to visit Chesnut Grove church being called on to report, reported as follows:

Three of your Committee met at Chesnut Grove agreeably to appointment, viz: Brethren E. Hester, I. Montague, and T. B. Barnett. We informed the Church of the object of our visit. The part of the members claiming to be the church, refused to receive your Committee, stating that they would have nothing to do with the Association nor the Committee; for the Association had no right to send a Committee to that Church. Your Committee laboured affectionately with them, but to no purpose. We enquired for the charges against their former Pastor; they refused to state the charges. Your Committee then requested the said Pastor to state those charges himself, in the presence of said church. He did so, part of which was in writing, written by some of the opposite party. We inquired of said church if they could establish those charges; to which they replied, that they had evidence, but still refused to offer it. After finding that we could do nothing with them, we adjourned to meet again at 6 o'clock, P. M., at the said Pastor's house, to give him an opportunity to clear himself of those charges. An invitation was given by your Committee and said Pastor for all parties and spectators to attend.

After hearing a full statement of the affair, and examining the testimony to rebut those charges, your Committee was led to believe that the said church had done their former pastor injustice; and we believe, from all the circumstances, that the said Pastor had done nothing to be censured, much less to be excluded from church fellowship. We farther believe that there are few men who would have gone as far to give satisfaction as the said pastor has done. We therefore think he ought to be at liberty to exercise his pastoral functions. Your Committee further report, that they were informed by a part of the members of said church, that they could not fellowship the conduct, or rather the course pursued by the majority of said church; and they farther stated that they wished to remain with the Association. Your Committee is of opinion that this aggrieved party is the orderly part of the church. All of which is repectfully submitted. Report received.

Appointed the next Association at Island Creek Meeting House, Granville County, N. C., to commence on Saturday before the second Sabbath in August, 1839, at 11 o'clock.

Appointed Elder Wm. E. Oakley to preach the Introductory sermon, and Eld. A. S. Wynn, alternate.

Appointed T. B. Barnett to superintend the printing and distribution of 450 copies of these minutes. *Resolved*, that he be allowed $10 for his services. *Resolved*, that there be appended to these Minutes a Table showing the Churches, Pastors, Deacons, Clerks and Post Offices, and the regular time of preaching at the churches in this Association.

After singing and prayer by Eld. James King, adjourned to the time and place above stated.

ZACHARIAH ALLEN, *Moderator.*

THOMAS B. BARNETT, *Clerk.*

CONSTITUTION OR FORM OF GOVERNMENT

OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the church of Jesus Christ, being regularly baptized upon the profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

Article 1st. The Association shall be composed of members chosen by the different chuches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2d. In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3d. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they infringe any of the internal rights of any church in their Union.

4th. The Association when convened shall be governed and ruled by a regular and proper decorum.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6th. New churches may be admitted into this Union which shall petition by letters and Messengers. They shall be received by the

Association, being found orthodox and orderly—the Moderator signifying their reception by giving the Messengers the right hand of fellowshship.

7th. Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8th. Every query presented by any member of the Association, shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated; but if there be a majority against it, it shall be withdrawn.

9th. Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10th. The Association shall endeavour to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the discretion of the Association.

11th. We think it absolutely necessary that we should have an Association Fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12th. The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13th. The Minutes of the Association shall be read (and corrected if necessary,) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan or Form of Government may be made at any time by a majority of the Union, when they may deem it necessary.

14th. The Association shall have power—1st. To provide for the general union of the churches.

2d. To preserve inviolable a chain of communion amongst the churches.

3d. To give the churches all necessary advice in matters of difficulty.

4th. To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5th. To appropriate the monies contributed by the churches for an Association fund, to any purpose they may think proper.

6th. To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7th. To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8th. To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

N. B.—The clause authorising a Presbytery is omitted, as a Presbytery has long been dispensed with by the Association. CLERK.

RULES OF DECORUM.

1st. The Association shall be opened and closed by prayer.

2d. A Moderator and Clerk shall be chosen by the suffrages of the members present.

3d. Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th. The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings, or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th. No person shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th. No person shall rise and speak more than twice on one subject, (unless by way of explanation) without liberty from the Association.

8th. No member of the Association shall be at liberty to be whispering or laughing in time of a public speech.

9th. No member of the Association shall address another by any other appelative than that of brother.

10th. The moderator shall not interrupt any any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these rules of Decorum.

11th. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th. The Moderator shall be the last person who shall speak to the subject; he may give his opinion if he pleases before he puts the matter to a vote.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

A TABLE,

SHOWING THE CHURCHES, OFFICERS, TIMES OF MONTHLY MEETING, &c.

Churches.	Pastors.	Sabs.	Deacons.	Clerks.	Post Offices.
Mt. Moriah,	John Purify,	1st	Thomas Burroughs, Wm. Duskin,	J. Burroughs,	Hillsboro, N. C.
Chesnut Grove,	Wm. E. Oakley,	4th	James Allen,	A. S. Wynn,	Rogers' Store.
New Light,	Z. Allen,	2d	James M. Mangum, John O'Neal, J. Hall,	J.M.Mangum	do.
Concord,	Wm. E. Oakley,	1st	E. Hester, W. Veasey, Thomas Coley,	E. Hester,	Dutchville.
Bethel,	Jas. King,	1st	Edward L. Pugh, Maj. Green, A. Woodey,	WH.Lawson	Rocksboro.
Grassy Creek,	James King,	4th	T. B. Barnett, J. S. Overby, John Stovall, F. Hester,	T. Hester,	Waterloo.
Olive Branch,	do.	3d	W. King, R. D. Bumpas, T. Halloburton, C. Smith,	Wm. King,	Rocksborough.
Hester's,	T. King,	1st	G. Boswell, J. Howard, R. Frazer, T. Vass,	J. Howard,	Oxford.
Island Creek,	do.	3d	Jesse F. Barnett, Joseph P. Davis,	T. G. Barnett	Williamsboro.
Tabb's Creek,			Williamson Parham,	W. Parkham	Oxford.
Corinth,	Z. Allen,	1st	Y. Montague, Sen. Thos. Dement, Sen.	J. Montague,	do.
Brasfields,	do.	3d	Ransom Harris, Wm. Allen,	N. E. Canady	Ford Creek.
Buffaloe,	J. B. Smith,	3d	T. Owen, H. Overby, Wm. Carter,	Z. Glascock,	White House, Va.
Tanner's,	W. Hudgins,				Warrenton.

PRINTED AT THE RECORDER OFFICE, RALEIGH.

Thomas B H Allen's Book

1839

MINUTES

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD AT

ISLAND CREEK M. H.

GRANVILLE COUNTY, N. C.

ON THE 10TH, 11TH, AND 12TH OF AUGUST,

1839.

RALEIGH:

PRINTED AT THE RECORDER OFFICE.

1839.

MINUTES, &c.

Saturday, 10*th*—11 *o'clock*, ***A. M.***

The Introductory Sermon was preached by Eld. Allen S. Wynn from Matt. 20—latter clause of the 6th verse—"Why stand ye here all the day idle."

The Association was then called to order by the Moderator, and opened with singing and prayer by Eld. John B. Smith.

Letters from 14 churches were received and read, and their standing noted as in the following table:

Churches.	Delegates' Names.	Bap'd.	Rec'd.	Res'd.	Diss'd.	Excl'd	Died.	Total.	Cont'n
~~West Section.~~									
Eno.									
Mt. Moriah,	Wm. Duskin, Noah Trice, Thos. Burroughs,		1		1			54	1 50
Friendship,	*A. S. Winn*, James Allen, E. B. Hart,*	6	1	1	1			22	1 85
~~South Section.~~									
Newlight,	J. M. Mangum, W. H. Tate,* L. Knipper,	2	2		3	2		122	1 75
Concord,	E. Hester, R. Coley, D. Umstead,*	6	1				3	50	1 00
Tar River.									
Cedar Creek.									
~~North Section.~~									
Bethel,	T. W. Pool, W. H. Lawson, D. A. Harris.	4	4				2	179	2 00
Buffaloe,	T. Owen, A. Overby*, D. Ealum,	6			1	1	2	194	2 00
Grassy Creek,	T. B. Barnett, Robt. Yancy, T. Hester,	4	2		7	1	3	236	3 00
Olive Branch,	*James King*, J. A. Norwood, R. D. Bumpass,	8	2		7	2		135	2 22
Hesters,	B. Hester, J. Howard, T. Vass,	41	3		2		2	151	2 00
~~East Section.~~									
Island Creek,	*Wm. H. Jordan*, T. G. Barnett, J. F. Barnett,	8			5	1		117	1 00
Tabbs Creek,	John Barnett, W. Parham, L. R. Parham,*							32	87
Brassfields,	*Z Allen*, James Allen,	12			1			52	1 50
Corinth,	Wm. Montague, L. Montague	8	1					33	1 05
Tanners,	*W. Hudgins*,* A. Jones, J. W. White.	15	6		2	1	5	199	1 00
		119	23	1	30	8	17	1576	22 75

Note. Delegates marked thus * were absent. Ministers' names in Italics.

A general invitation was given by the Moderator to visiting brethren in the ministry, to take seats with us; Eld. Robert McNabb, missionary for the Convention, accepted the invitation.

Corresponding Messengers from Sister Associations presented us with testimonials of their appointment, and took seats, viz. Elders Stephen Pleasant and Thomas King, from Beulah; Eld. Wm. Dent, from Tar River, who handed in four copies of their Minutes; Elder John B. Smith, from Concord; Elder Wm. Jones, from the Raleigh; brother Noah Trice handed in 35 copies of the Sandy Creek Minutes.

Chose Elder Zachariah Allen, Moderator, and Thomas B. Barnett, Clerk and Treasurer.

Appointed brethren Elijah Hester, James M. Mangum, and Allen S. Wynn, a committee of Finance.

Appointed the Moderator and Clerk, a Committee to arrange the business for Monday.

Appointed brethren W. Parham, Wm. Duskin, and Thomas Vass, a committee to select preachers for the stage during the session of the Association.

The Committee of Finance reported that they had received from the different churches the sum of $22 86:

Report accepted, and the Committee discharged.

On motion, the following preamble and resolutions were adopted:

Whereas the N. Carolina Baptist State Convention has, in our opinion, been the means of accomplishing good—Therefore, *Resolved*, That we earnestly recommend to the churches belonging to this Association, to contribute more liberally than they have hitherto done:—*Resolved*, also, that a public collection be taken up to-morrow for the purpose of sending a delegation from this Association to the next Convention.

After singing and prayer by Elder James King, adjourned to Monday 9 o'clock.

Sabbath 10 *o'clock.*

Assembled at the stand: met a large congregation. Elder Jno. B. Smith preached from Acts 17. 30. "And the times of this ignorance God winked at, but now commandeth all men every where to repent." Elder R. McNabb followed from 2 Cor. 4. 5. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Elder S. Pleasant concluded from Heb. 12. 3. "For consider him that endured such contradiction of sinners against himself lest ye be weary and faint in your minds."

Agreeable to a resolution of the Association, passed on yesterday, a public collection was taken up.

Brother Wm. Jones concluded the services of the day by a warm and appropriate exhortation. Doubtless many will rejoice that they attended that meeting.

Monday, 9 o'clock.

The Association met pursuant to adjournment—prayer by bro. Z. Allen.

The messengers' names were called.

The Committee of arrangement reported: report received and the committee discharged.

Corresponding messengers, appointed last association to visit sister associations, called on to report. The Delegates to the Roanoke report that they did not attend—excuse satisfactory. Those to Beulah, viz: Brethren W. H. Jordan, James King, T. Halliburton, and T. B. Barnett, reported that they all attended and were affectionately received, and found this to be an interesting Association.

Messengers appointed to attend the following Associations, viz. Brethren A. S. Wynn, W. Duskin, and N. Trice, to Sandy Creek, to meet at Antioch M. H., Orange county, N. C., on Saturday before the 4th Sabbath in Oct: next. Brethren Z. Allen, E. Hester, and J. M. Mangum, to the Tar River, to be held at Flat Rock M. H. Franklin county, N. C. on Saturday before the 4th Sabbath in Oct. next. James King, Guilford Tally and T. B. Barnett, to Concord. A. S. Wynn, Jas. Allen, and Wm. H. Jordan, to Raleigh. Jas. King, T, B. Barnett, W. H. Jordan, and T. Halliburton, to Beulah, to meet on Saturday before the first sabbath in August.

Messengers appointed to attend section meetings called on to report. Elders Allen and King reported that they attended at Hester's. Elder A. S. Wynn reported that W. E. Oakley and himself attended at Newlight. Those who did not attend, excuse satisfactory.

On motion, it was resolved that we dispense with section meetings.

The Treasurer being called on to report, reported as follows:

Dr.

To former balance,	$23 37
To present contributions from the churches,	22 86
To " " from individuals,	5 00
	$51 23

Cr.

By cash paid for printing minutes, 1838,	$17 50

" " allowed Clerk for his service, 1338,	10 00	27 50
Balance in hand belonging to Association,		$23 73
To amount received by public collection on yesterday for the Convention,		$21 25

Circular letter called for. Agreeable to appointment T. B. Barnett had prepared one which was read, received, and ordered to be appended to these minutes. Appointed A. S. Wynn to write a circular for the next Association.

Brother Z. Allen reported that himself, as one of the committee appointed last year to visit Cedar Creek church, to enquire into the cause of her not representing herself in this Association, attended at said church and found said church destitute of a pastor and preaching; and that there are only 14 members belonging to it, that they appeared anxious to keep up their church, and solicited help from the Association: report received.

On motion, *Resolved*, That we request each minister in this Association to visit Cedar Creek church, at the least once in the succeeding year, and preach on Saturday and Sunday. The ministers generally agreed to do so.

Appointed the next Association at Olive Branch M. H., Person co., N. C., to commence on Saturday before the 2nd Sabbath in August, 1840, at 11 o'clock.

Appointed Eld. Z. Allen to preach the Introductory sermon, and Eld. W. H. Jordan his alternate.

Appointed T. B. Barnett to superintend the printing and distribution of 400 copies of these minutes, and that he be allowed ten dollars for his services.

Appointed W. H. Jordan and T. B. Barnett, delegates to the next Baptist State Convention of N. C., to be held at Grassy Creek M. H., Granville co., N. C., on Friday before the 1st Sabbath in Nov. 1839; and by them we send the sum of $21 25 cents to be equally divided between the three objects of the Convention.

On motion, *Resolved*, That the Association request each church to state in their next letter to the Association, that they are either willing or not willing that the Association may take up collections among the congregation and themselves, and send a delegate or delegates to the Baptist State Convention of N. Carolina.

After singing and prayer by Eld. A. S. Wynn, adjourned to time and place above stated.

ZACHARIAH ALLEN, *Mod.*

THOS. B. BARNETT, *Clerk.*

CIRCULAR LETTER.

Very Dear Brethren,

The subject of our present letter is the prevailing sin of blacksliding, to which we invite your careful perusal and prayerful consideration.

In the first place, we will point out the backslider. The christian who has left his first love, whose zeal has grown cold, the ardor of his feelings and the depth of his piety abated, is a backslider. He may keep up all the forms of religion; he may attend worship, private and public, and read his Bible; and go through all these exercises regularly; but the spirit is gone; all the fine edge of pious feelings is blunted; he does not delight in these, because he is a backslider.

This may apply to some of you. Your consciences will tell you, if you will let them speak. Have you less ardor of feeling, less sincereness of purpose, less faithfulness in duty, less love for preaching, less love for prayer, less love for the house of God or your brethren—you way set it down for granted that you are a backslider. You may be a minister, a deacon, or an elder, no matter what is your standing in the church, you are a backslider in heart. If you do not enjoy secret prayer, and hold daily communion with God, if in secret prayer you do not draw nigh to God, you are either a backslider or a hypocrite. If you do not delight in the word of God more than in all other books, if you are worldly minded, if you find the things of the world are uppermost in your mind, and occupy your first thought, in the morning, or press spontaneously upon your minds as soon as you are alone, if your associates and thoughts and feelings are earthly, you are a backslider. If you do not feel your heart drawn out in painful anxiety and prayer in view of the present state of the church, it is because you are a backslider. If you can hear of the perishing and dying heathen, worshipping their idol gods, throwing themselves before the wheels of the cars of Jugernaut to be crushed to death as a sacrifice to their idols, can hear of the tender mother burying her innocent little babe alive and trampling the dust in the grave with her own feet which is smothering her dear offspring, can behold the Hindoo widow burning alive on the funeral pile, with the body of her dead husband, can see thousands of those deluded beings going down to the

dark chambers of death, every year, without the knowledge of salvation, and feel no sympathy for them, and have no disposition to erect the cross of Christ between them and ruin, and even oppose its erection—you must be a backslider, or a stranger to the love of God.

If your prayers are short and far between, if you are kept from the house of God by frivolous excuses, or when you attend, can spend one part of your time in talking about your farm, your tobacco, and your merchandize, and the other part in gaping, stretching, and sleeping, you are a backslider. If prejudice, malice, revenge or a censorious disposition swells in you, if you delight to tell the first news, if you are in the habit of exaggerating, colouring, and reaching after the maraculous, if you love to hear secrets and tell them, if you are in the habit of inquiring after the domestic concerns of your neighbors, you are a backslider. If you can slander the character of thy brother or neighbor, if you can inflict a vital stab on his character, and cause it to bleed at every pore, if you can scatter firebrands and discord in thy neighborhood or church, and then laugh at thy fiendish malevolence, *thou art a backslider, so degraded and vile that thou ought not to have the name of a christian.*

Some may be ready to ask, if these things are true, who is not the backslider? Ah! my brethren, there is too much truth in that enquiry? The question is not who is the backslider; but who is not. And as this is so prevalent, we will now proceed to notice some of the causes which produce it.

Neglect of secret prayer is generally the first step to backslide.—There is some obstacle in the way; we cannot retire at this moment for secret prayer; an hour hence will do as well. We begin to procrastinate, and procrastination is the thief of time. Secret prayer is postponed from hour to hour; and after a little, from day to day, until it is neglected day after day, week after week, and may we not say month after month, if not year after year, for the oftener we neglect it, the oftener we may. What can we expect from such a course but a dreadful leanness and barrenness of soul? How should it be otherwise? Are eternal things to operate by magic? Are they to work their wonderous influence while overlooked and disregarded? Impossible. The heart that is always in the world will always be worldly: and there is no way to have our affections in Heaven, but to be often at the gate of it, contemplating its unutterable grandeur, and soul attracting joys. O, professor, behold the reason why thou art so cold, why churches dwindle, and why the progress of religion is so slow. Hear the word of the Lord! Hear it amidst all the din of business,

amidst all the calls of life, amidst all the pleasures of society, amidst all the gaieties of the world. It is brief but emphatic and all important, "*Enter into thy closet.*" Ah, think how much and how long it has been neglected, and see your present decay, the bitter fruits of its neglect. Is it not enough? Can you think of being yet more barren? If not, return: the door is open to you, and you still may enter.

The tempter delights to get you to neglect this duty: he knows what a powerful weapon prayer is; therefore he will endeavor to wrest it out of your hand. He will represent it as an irksome duty, &c., but be careful not to make the first step; for the road of declension is smooth, and the descent gentle in its slope, into which the unwary pilgrim sometimes wanders, and is restored; but in the same direction there is a rapid declivity. Should this be once reached it will conduct to a state from which it is hard to recover. All who become backsliders become so gradually. As well might you expect that a boy who cannot see a bird's nest destroyed without weeping, to become a midnight assassin in a day or hour, and smile while the blood is pouring from the heart of his victim, as to see that tender heart which trembleth at the approach of sin, to become the heart of a callous backslider in the same time. Prayer is the strong hold to which the christian should revert. In doubts and difficulties a throne of grace is his refuge. If the devouring lion roars, thither the lamb will flee and house itself in the bosom of its shepherd. If the world entice and for a moment soil his purity, thither he repairs and the stain is washed out in the blood of Jesus. If the path of duty be not obvious, if perplexities attend his course at a throne of grace, there is light and direction.

Another cause of backsliding is the neglect of daily self-examination. The conscientious christian should never suffer a single day to pass without an investigation of his conduct, words, and thoughts.—Let him at the close of the day take a serious and deliberate retrospect of the past. Let this duty be thoroughly performed and you will represent the prudent and skilful merchant who duly records every item of business, who never closes his counting room until his balance sheet is made up—and who by a single reference can tell the true state of his accounts and form a correct estimate of his commercial standing.

He who is in the habit of daily self-examination finds that it is an excellent preparation for approaching a throne of grace. He perceives so many failures in duty and such frequent commission of sin that his soul must necessarily be humbled before God. By pursuing this course you will not be tempted and drawn aside from your duty, but

will walk softly amidst the thorny paths nor feel the bleeding wounds which are inflicted on so many backsliders.

A neglect of family worship is a great cause of backsliding. It is hard for us to conceive how a pious man who is the head of a family can neglect this duty. Cold indeed must be that heart which has no disposition to erect a family altar, or neglect it after it is erected. We hear of some erecting it, of a night but not in the morning. O, barren soul! We hear others say I would pray in my family but I am such a poor creature, my prayers are so weak, &c. &c. If such a soul is in earnest, we would say, remember the publican. But how often are these excuses made to justify their backsliden condition. If any other person were to say to them, "you are such a poor, ignorant creature that I would advise you not to pray in your family"—see how soon they would resent it. Others will inquire for the authority from the bible for them to pray in their families. If they were not backsliders they would not be making those enquiries; it would be enough for them to know that it was their privilege. But if any want to know what the bible says on the subject, they are referred to the following passages: "As for me and my house, let others do as they will, we will serve the Lord." Also see Prov. 3. 13. Acts 10. 2, 9, 11. 1 Peter 3. 7. and Jeremiah 10. 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Family prayer is like the morning and evening dew, at the root of the tender blade.—It has a powerful influence on our lives. It will act as a continual monitor, and will impose useful restraints. If we are in danger of being ensnared into indecent levity, or of contracting a habit of foolish talking, we recollect that we are soon to call our families around the family altar. If we are liable to use harsh or provoking language to any of our family, we recollect that in a few hours we are to bear them in our arms before the Lord. When we recollect the awful and venerable character we assume every morning and evening, in the eyes of our domestics, it will make us more on our guard.

Family religion oftimes coils the silver chain of pure affection around the members of the christian household: hand to hand, and heart to heart. It binds a family together in peace and love. There is no human influence like that of domestic prayer. It unites their sympathies and their desires, and raising their hearts to heaven, it brings them altogether in the presence of God.

The family altar is an asylum to which they repair from the cares and toils of life. Earth has no holier spot than a house thus sanctified by prayer,—where the voice of supplication and thanksgiving con-

secrate every day, where the word of God is devoutly read, and where young and old unite in showing forth all his praise; it may be humble, but it is holy and therefore heavenly. Poverty may be there, and sorrow too; but its inmates are rich in faith and joyous in the Holy Ghost. Sickness and death may enter it, but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of the flesh shall be united free and happy, to worship forever a family in heaven.

From these considerations, and many others, which we have not space to mention, we hope that every christian who is the head of a family, will forthwith erect a family altar; for many a child, servant and visiter has dated their first serious impressions to family worship.

Another cause of backsliding is the frequent and shameful neglect of attending divine worship. We hear some say—we have no convenient way to get there, or it is too warm, or too cold, or it may rain before we return, or I am not exactly well, I have a little head ache, &c. Others will say, the minister is of some other denomination besides our own, and so they remain at home and perhaps sleep away God's holy day, or spend it in visiting, or looking over their crops, or something else that is no better. Sabbath evening comes on; no heart for family worship; secret devotion neglected; no self examination.—Thus God's holy day is abused. Ah, brethren, if you were not backsliders, we would not hear all of those frivolous excuses for not going to preaching.

The love of popularity and a disposition to please the world, is a frequent cause of backsliding. But just so sure as you lower your standard of piety to please the world, or become popular, just so sure you will displease them and become unpopular.

A want of strict honesty is another prevailing cause of backsliding. A want of strict honesty will assuredly undermine all your religion. If you allow yourselves to overreach a little in business, as to take advantage of others in any way, you will be sure to backslide. There are many things which God views as dishonest, that seems to be looked upon by men as entirely justifiable, and we might say, commendable.

Covetousness is a fruitful cause of backsliding. Covetousness is idolatry. Withholding more than is meet, not only tendeth to poverty in outward things; but produces spiritual leanness and poverty.—Nothing has such a tendency to deaden religion as a covetous, avaricious disposition. Such professors are the most difficult to wake up, or to keep awake. Show us a man who holds the world with a tight

and close grasp, and we will show you a man from whom you never need to expect much in religion. Sometimes we find a minister who loves the world too well. He is good for nothing. He will never be of any use to the church. He loves his money, his merchandize, or his fame, better than he does the souls of men.

It is the same with some deacons; and they are as worthless as the minister. We should appoint no such man a deacon, he will only do hurt; he will hold the church back from all advancement. If you have any such deacons, get shut of them as soon as possible; for they are backsliders. And God forbids having men for deacons, who are greedy of filthy lucre.

The love of ardent spirits is a cause of backsliding, so obvious, that we need to make no remarks on that point. We will only say that the sin of intoxication has caused more exclusions from the church than any other crime; therefore, we would advise you to be *very careful how you handle this body and soul destroyer.* Is it not an *awful sight,* to see the man of God at some public place, around the grog table, as intent for his drink as the drunkard. And, alas! how often do we see it. How often have we been made to blush to see the members of our own church in such company, and, while their breath smells as strong as a brandy cask, hear them say, "*how are you brother* ——*?*" We have often thought, if those professors could only see the fun which the world is making of them, they would never drink again.

We must pass over many causes of backsliding which we should like to mention. The last cause, (though not the least) which we shall mention, is prejudice. How often has prejudice caused backsliding. Some one receives, or imagines that he receives, an injury in some way by some of his brethren, or some one else; and instead of going to the individual, and talking it over like a christian should do, he permits his mind to dwell upon it, and it grows and festers in his bosom, until a mole-hill becomes a mountain; for prejudice is like a spark of fire dropping in some unfortunate place about a house, in a city. The spark catches, the fire increases and grows, and you will soon see the smoke begin to rise higher and higher; it gathers thicker and thicker, and burns faster and faster; and not only that house is consumed, but the largest and the most beautiful part of the city is destroyed. One day you see a beautiful and flourishing city; the next day, nothing but heaps of ruins; all caused by one small spark of fire, which one drop of water would have extinguished at first. Just so with prejudice; there has a spark dropped in our bosoms; we kindle and fan and perpetuate the flame until it consumes all of our piety; destroys all of our

peace and happiness; and it does not stop here; but our friends catch the flame, become partakers of our prejudices, and thus the peace of churches and neighborhoods is destroyed; religious enjoyment all gone; fire brands and discords scatter in families, and among the best of friends. The church, neighborhood, and families, which, a few weeks ago, were in peace and harmony, enjoying the love and confidence of each other, are now in confusion. Alas, those lovely people are now all arrayed one against the other; all their feelings are enraged, love and confidence all gone. All produced by that little spark of prejudice, which a little prudence or christian forbearance would have extinguished at first. "Behold how great a matter a little fire kindleth." Brethren, if it is thus with any of us, we may be assured that we have backsliden *far away*, and it is time for us to be alarmed; for if we have not the spirit of Christ, we are none of his. And let us ask—is the spirit of envy, malice, and revenge, the spirit of Him who was rich, yet, for the sake of his *enemies* became poor. Behold Him, when he was betrayed, healing the servant's ear; follow him to Calvary; there see Him withholding not his heart from the stab of the executioner's spear; and, instead of flashing confusion on his outrageous tormentors, instead of plunging them into the depths of hell with his frown,—hear Him crying, "Father, forgive them, for they know not what they do." O, what a pattern of patience for his saints.

Hear Him, after he had risen from the dead, saying to his disciples, "Go ye into all the world and preach the gospel to every creature.—But begin at Jerusalem." As much as to say, go and tell those very Jews who crucified me, those very men who mocked, railed, and spit upon me, and those too who drove those rugged nails through my hands, and pierced the spear into my side, tell *them* that *I am ready and willing* to *save them.* Ah, brethren, how different is this spirit from the spirit of prejudice and ambition. And alas! how many who profess to follow that Savior, and to have his spirit, are indulging in a prejudicial and malicious disposition. O, brethren, be not deceived, God is not mocked. It is imposible for prejudice and the love of God to dwell together. As well might you expect for light and darkness, or the lion and the lamb, to dwell in the same room, as for prejudice and the love of God to dwell in the same heart; for the two are as distant as the north is from the south. And he who says he loves God, while his heart is full of prejudice, is either deceived or a hypocrite.—But some may say—this is too severe. Well let us see what the bible says on the subject. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that

darkness hath blinded his eyes." 1 John 2. 11. "He that loveth not his brother abideth in death. Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John 3. 14. 15. "If any man say, I love God and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen" &c. 1. John 4. 20.—How can any one, with prejudice rankling in his bosom, with these truths staring him in the face, think for a moment that he is a christian. Some may be ready to say—these are hard sayings. Remember that they are no harder than true, and by these truths you are to be judged. Some may say—my brother has treated me unkindly, wantonly, and most ungratefully. Well admit he has. Think of thy own base ingratitude to thy Heavenly Father. How often have you sinned against Him. Also remember what the bible says on this point, "Do good for evil." If thine enemy hunger, feed him; if he thirst, give him drink, &c." We should examine ourselves closely on this subject, for it is an important one. You may think your prospects are fair for heaven; you may imagine to yourself that you have drunk the very wormwood and gall of repentance; that you have experienced the conversion of a Paul; but we tell you from the word of God, that vain are your hopes for heaven, while your hearts are full of prejudice; for "if you have not the spirit of Christ, you are none of his."

We will now mention a few of the consequences of backsliding.—Backsliders are the most unhappy people on earth. They neither enjoy God nor the world. They are away from home, every where.—They are unhappy when they lie down, and when they rise up. They are like the bird that has no nest. They have too much religion to enjoy the world; and too much of the world, to enjoy God.

The backslider is the most difficult person to please. As for his pastor's pleasing him, while he deals faithfully with his congregation, that is out of the question. He is full of complaining. His temper is bad. His feelings are sour. He is not at peace with himself, nor with others. They are the most hardened people on earth. You may hold up the most solemn and piercing truths; you may roll a world of responsibilities upon their consciences; and they feel it not. It appears that it will require the thunders of a desolving world to awake them. The backsliders are more injurious to the cause of religion, than all the infidels that ever lived. They are only stumbling blocks in the church. They are just standing in the way, while their children, servants, and neighbors, are stumbling over them into an awful hell.

The backslider is the most loathsome individual in the world. Both

sides condemn him; and they have good reason for it; for he is a deserter of both. All parties distrust him, and set him aside. He is despised by man, and God seems to loath him, for he threatens to spew him out of his mouth. Oh! miserable condition; cannot be trusted by man, God, nor the devil. We known that the world will sometimes flatter such men; but they are not sincere; for let them be brought on a dying bed, and see death staring them in the face, while they view an angry God above, and a gaping hell beneath, and then see who they will send for to pray for them. Will they send for that backslider, whom they were flattering a few days ago? or will they send for that pious, devoted man of God, who counts all things as loss for the excellency of his Savior? This is a faithful hour with the dying man: he has no use for that backslider now. Send for that devoted christian who makes every thing give way to his religion. Should his sincerity not be tested in this way, you will soon hear him say—"*he is a pretty christian indeed.* He will do things that I would not do. He loves the world better than I do; would take the advantage of his neighbor sooner than I; would love a dram better than I do. He will get mad and assail his neighbor's character in a moment. He stands more on a few cents than I do; and in fact, he does not pay his minister one half what I do."

In conclusion, permit us to ask, if what we have said is true, and if true, do they apply to you? Be faithful with thyself; for what good will it do thee on a dying day to know that thy name was registered in the church book, and you had a seat around the communion table, and was looked upon by others to be a christian, while you knew nothing of "pure and undefiled religion." To think that you ascended near to the gate of heaven, just to sink deeper in hell, there to experience all the anguish of a guilty conscience, while you cry, yonder sits my slighted Saviour.

Or what good will it do thee on a dying bed, to know that you have lived a backslider the best part of your life, and done but little to promote the cause of Christ? Do not let the enemy of thy soul get thee to give all that we have said to thy neighbor. We did not write it for thy neighbor; thou art the very one for whom it was written. Neither let him persuade thee that we have been too severe, and therefore get angry with us, and not let what we have said, have its due weight. Let the question be, is it, or is it not true? and if true, does it apply to me? Some may be flattering themselves by saying—"It is true; we do not enjoy as much of the comforts of religion as we did in days that are past; we do not pray in secret as much; nor attend the house of God as regular

&c. Yet, when we refer to our experiences, and see how we were convicted for our sins, &c. and think how we felt 15 or 20 years ago, we are compelled to believe that we are christians, for if we were christians then, we are christians still; and as for this coldness and barrenness, it is no more than we expected; it is common to all" &c. Ah, delusive dream! This is one of the devil's lures to vain confidence; one of the veriest subterfuges of hypocrisy; one of the most common and fatal grounds of self-deception. Even Paul would not trust to the fact, although he had been struck blind by a beatific vision of his master. He forgets all that is past, and "presses towards the mark for the prize of his high calling in Christ Jesus." These old hopes, this former experience, you cannot depend upon. Many have been awfully deceived by these antedated hopes. To them life seems to glide onward undisturbed, and the soul is rocked asleep on the pillow of past experience. Conscience may be so far stupefied as not even to arouse at the call of death. They may knock at heaven's gate, but they may also hear the dread voice within—"I know you not, depart from me ye workers of iniquity." Could we only withdraw the curtain, and take a glance into an awful eternity, and hear the groans from that lone land of deep despair, heaving from the thousands of souls which have gone there, depending on their past experience,—methinks a thrill of horror would pass through your veins, and a shudder like that of death would shake your frames. We do not mean by these remarks, to imply that we are never to recur to past experiences for hope and consolation. We believe that such references may be made to an advantage. But we object to its being made a criterion by which to determine our present standing as a christian; for it is dangerous to thy spiritual welfare, and is about as reasonable as it would be for a sick man to determine the state of his health by what it had been in the former part of his life. Jesus is the christian's Saviour, and not his experience. And for us to determine whether we are christians now or not, we must do it by the present state of our hearts, and not by the past.—If we find our hearts are destitute of christian graces, we may set it down for granted that we are destitute of christianity. Let us no longer be saying—if I were a christian once, I am a christian still, and will finally be saved. While we firmly believe that all christians will certainly be saved, we contend that if you are not living the life of a christian, that is an evidence that you never knew any thing of christianity.

May each of us reform our lives, retrace our steps, and live up to our duties and privileges, and then we may with as much, yea, more confidence, look for spiritual comforts and enjoyments of religion, as the industrious farmer does for his harvest from his well cultivated field. But while we neglect to use those means which God has given us for our spiritual attainments, we have no more right to expect his blessing, than the man who neither sows nor plants has a right to expect to gather.

1840 1840

MINUTES OF THE FLAT RIVER ASSOCIATION, HELD AT THE NEW M. H., NEAR WILLIAMSBOROUGH, GRANVILLE CO., N. C., ON THE 8TH, 9TH AND 10TH OF AUGUST, A. D. 1840.

THE INTRODUCTORY SERMON was preached by the Rev. William H. Jordan, from 145th Psalm, 11th verse: "They shall speak of the Glory of thy Kingdom and talk of thy power."

The Association was then called to order by the Clerk, and in the absence of the Moderator, on motion, Elder William H. Jordan was appointed Moderator *pro tem.*

The Association was opened with prayer by Elder A. S. Wynn, letters from 14 Churches, were received and read, and their standing noted as in the following table.

CHURCHES.	DELEGATES' NAMES.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contribution.
~~West Section~~									
Mt. Moriah,	A. Blackwell, Wm. Strange,* Noah Trice,	10			1			66	1.50
Friendship,	A. S. WYNN, Hutson Yearley, E. B. Hart.	16	1	1	1	1	1	38	2.00
~~South Section~~									
Newlight,	A. Penny, Seth Penny, Robert Thomson,	53	1		3	1	3	169	2.00
Concord,	ROB'T MCNABB, E, Umstead,* T. Lyon,	48	3		1		3	98	2.20
~~North Section~~									
Bethel,	Wm. H. Lawson, Moses Woody,* George Wade,	4			2		5	173	2.41
Buffaloe,									
Grassy Creek,	T. B. Barnes, John Stovall, Lewis Griffin,	8		1	5	1	6	233	4.00
Olive Branch,	JAMES KING, T. Hallaburton, Wm. King,*	4	1	1	3	2		136	2.25
Hester's,	B. Hester, George Boswell, Jas. Hobgood,	6		2	3	1	1	155	2.70
Island Creek,	WM. H. JORDAN, Robert Jenkins, Elijah Barnett,	8		1	4		1	122	1.50
Tabb's Creek,	George Taylor, W. Parham, L. Parham,	7						29	1.00
Brassfields,	J. B. Allen, J. D. Moss, N. E. Canady,	36	8		6	1	3	82	2.00
Corinth,	L. Montague, John Montague,* Jesse Barnett,	30		1				62	1.60
Fellowship,	Calvin J. Rogers, James Nevils,	"						2	1.00
Floyds,	SAMUEL DEEDY, Randolph Hester,							15	1.00
		230	14	7	29	7	23	1380	27.16

Thomas

Rev. Wm. H. Jordan, was chosen Moderator, and Thomas B. Barnett, Clerk and Treasurer.

A general invitation was given by the Moderator, to visiting brethen in the Ministry, to take seats with us.

Corresponding messengers from sister Associations, presented us with testimonials of their appointment, (viz. Rev. Stephen Pleasant and William Ramsey, from Beulah, and William Jones from Raleigh.—They were affectionately invited to take seats with us.

The Churches at Fellowship and Floyd's, handed in letters petitioning to join this Association; they were received by the Moderator's giving them the right hand of fellowship, and their standing noted as in the foregoing table.

Brethren George Taylor, Williamson Parham, and Wm. H. Lawson were appointed a committee of finance.

Brethren T. B. Barnett, Williamson Parham, and Bennet Hester, were appointed a Committee, to select Ministers to occupy the stand during the Association.

Appointed Brethren James King and Nathaniel E. Canady with the Moderator and Clerk, a Committee of arrangement.

The Committee of Finance reported that they had received from different Churches, the sum of $27.16 1-4.

Report received and the Committee discharged.

On motion *Resolved*, that we grant the Church at Tanners, in Warren County, N. C. a letter of dismission agreeably to her request.

As it respects the resolution in the Minutes of the last Assocition, requesting each Church to state in their letters to this Association, whether they were willing or not for the Association to take up a collection among themselves and the congregation, for the purpose of sending a delegation from this Association, to the Baptist State Convention of North Carolina, nine Churches stated that they were willing, and three that were unwilling.

After singing and prayer by Elder Samuel Deety, adjourned until Monday, 9 o'clock, A. M,

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SABBATH, 10 O'clock.

Elder Stephen Pleasant preached to a large congregation from 5th of John, 39 verse: "Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me."

Elder Robert McNabb followed from 5th Matthew, 48th verse: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Elder James King concluded from 3d of Hebrews, 15th verse: "To day if ye will hear his voice, harden not your hearts as in the provocation."

During the whole services, we had a *very* large and attentive congregation, and at the close, several came up to be prayed for. We trust much good will be accomplished from that day's labor.

MONDAY, 9 O'clock, A. M.

The Association met persuant to adjournment. In the absence of the Moderator, Elder Jsmes King was called to the chair. Prayer by brother King.

The Messengers' names were called.

The Committee of arrangements reported—report received and the Committee discharged.

The Moderator arrived and took his seat.

Corresponding Messengers appointed last Association, to visit other Associations was called on to report. Brother Duskin attended Sandy Creek, James Allen the Raleigh, Elder Z. Allen the Tar River; those who did not attend, rendered a satisfactory excuse.

Appointed Messengers to attend the following Associations: viz. Brethren Noah Trice, Thomas Burroughs, and Wm. Duskin, to Sandy Creek; Elders Wm. H. Jordan and R. McNabb, to Tar River; James M. Overby, John S. Overby, and John Stovall, to Concord; A. S. Wynn, James King, T. Hallaburton, Wm. H. Jordan, and T. B. Barnett, to Beulah; A. S. Wynn, E. B. Hart, and Hester Yearley, to Raleigh.

The Treasurer being called on to report, reported as follows: Dr.

To former ballance,	$23 73
To present contribution,	27 16 1-4
	$50 89 1-4

Cr.

By cash paid T. Meredith, for printing Minutes, 1839.	$26
By cash allowed the Clerk for his ser-services, 1839.	$10 36 00
By balance in my hands at this time.	$14 89 1-4

The circular letter being called for, Elder A. S. Wynn read one which he had wrtiten, agreeably to appointment.

On motion, it was read to a Committee, consisting of Elder James King, T. B. Barnett, and Thomas Hallaburton.

On motion, the Moderator was added to the Committee.

Appointed Elder R. McNabb, to write a circular for the next Association, with the privilege of selecting his subject.

Appointed the next Association at Mount Moriah, M. H., Orange County, North Carolina—to commence on Saturday, before the second Sabbath, in August, 1841, at 11 o'clock, A. M.

Appointed Elder Wm. H. Jordan, to preach the Introductory Sermon, and Elder James King, his alternate.

Appointed T. B. Barnett to superintend the printing and distribution of 350 copies of these Minutes.

On motion, Resolved, That he be allowed $10 for his services.

Elder A. S. Wynn, reported that the Cedar Creek M. H. was burnt down, and the Church desolved, and the members had joined Brasfields' Church, and other adjacent Churches.

Resolved, That in case of the Association being disappointed *any way*, the Moderator shall be clothed with the power to call it at such time and place, as he may think proper.

Resolved, That the Churches at Enoe and Tar River be, and are expelled from this Association, for disorderly conduct, by absenting themselves from this body without a letter of dismission.

Whereas no efforts, in our opinion, independent of fervent prayer for the conversion of the world, can avail any thing :

Resolved, That this Association recommend to the Churches to observe the monthly concert prayer meeting, on the evening of the first Sabbath in each month.

Resolved, That Friday, before the first Sabbath in April next, be set apart by the Churches belonging to this Association, as a day of fasting and prayer to Almighty God for a general revival of religion.

Resolved, That we recommend the brethren and friends within the bounds of this Association to patronize the Biblical Recorder and Southern Watchman, Edited by Rev. Thos. Meredith—also the Christian Review, published in Boston, and Edited by brother Sears.

Resolved, That, in the opinion of this Association, the object for which our Association has been instituted, viz. that of consulting and advising on matters pertaining to the interest of the Churches, as well as the general comfort and benefit of the Churches, would be promoted by uniting and forming the Flat River and Beulah Associations, in one Association.

Resolved, Therefore that the above resolution be communicated by our delegates, to the Beulah Association, at their next meeting, and that through our delegates, proposals be submitted to that Association for the afore mentioned union.

Resolved, Further, That if the Beulah Association should accede to our proposals, for uniting the two Associations, they be requested through our delegates to send a full delegation to our next Association, for the purpose of agreeing upon the name, and adjusting other preliminaries, pertaining to the organization of the new Association.

Resolved, (unanimously) That the thanks of this body be presented to the brethren and friends in the vicinity of Williamsborough, for the very kind and hospitable manner in which they have entertained the Association.

After singing and prayer, by Elder Stephen Pleasant, adjourned to the time and place above mentioned.

WILLIAM HILL JORDAN, *Moderator.*

T. B. BARNETT, *Clerk.*

CIRCULAR LETTER.

DEAR BRETHREN:

I consider, brethren, when the healing and uniting language of Paul to the Corinthians, 1st Letter, 1st Chapter and 10th verse, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind, and in the same Judgment," and the divisions of the baptists, I could choose, rather to comment thereon with tears than words. It is a just matter of lamentation, to think what feeble influence such divine and pathetic exhortations have upon the minds and hearts of professed christians. But it is not lamentations, but proper counsels, and convictions obeyed, must do the work.

The primitive and purest Churches of Christ, consisted of imperfect members, who, notwithstanding they were knit together by the same internal band of the spirit, and same external bands of common profession, and common danger, and in the presence of the Apostles, and among them; yet is discovered a schismatical spirit, dividing both in judgment and affection, to the great injury of religion and grief of the Apostles' spirits. To check and heal this growing evil in the Church at Corinth.

The necssity of union, is enforced by the relationship; I beseech you, brethren, as brotherhood is an endearing thing, and naturally draws affection and unity with it: 1. Pet. 3. 8. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, ye are children of one Father, joint heirs of one and the same inheritance." To see an Egyptian smiting an Israelite, is no strange sight; but to see one Israelite quarrelling with another, is most unnatural and uncomely; the nearer the relation, the stronger the affection. How good and how pleasant is it, (saith the Psalmist) for brethren to dwell together in unity, 133d Psalm, 1st verse.

How necessary a duty, let the Apostle, who pressed it upon the Corinthians, be heard again, enforcing the same duty with the same zeal upon the Church at Philippi, chap. 2, v. 1 and 2: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercy, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, and of one mind."

There is a two-fold union, one mystical, between Christ and believers; another moral, between believers themselves; faith knits them all to Christ, and love knits them all one to another.

Their common relation to Christ, their head, endears them to each other as fellow members in the same body. Hence they become sanguine, glued together by the blood of Christ. Union with Christ is fundamental to all Union among the saints. Perfect union would flow from this—their common union with Christ, their head, were they not here in an imperfect state, where their corruptions disturb and hinder

it; and as soon as they shall attain unto complete sanctification, they shall also attain unto perfect unity. Their unity with one another comes by way of necessary decision, from their union with Christ; and this union among themselves shall at last arise to its just perfection; this text plainly discovers 17 chap. of John 23d verse: "I in them and thou in me; that they may be made perfect in one, &c."

Unity among those that hold not the head, is rather a conspiracy, than a gospel unity. Believers and unbelievers may have a political or civil union; but there is no spiritual unity, but what flows from joint membership in Christ. I will not deny, but in Churches, there may be, and are some hypocrites who hold communion with the saints, and pretend to belong to Christ, the same head with the saints; but as they have no real union with Christ, so neither have they any sincere affection to the saints; and those, for the most part, are they that give most trouble in the Church, as disloyal subjects, do in the Commonwealth. Of those the Apostle speaks, 1 John, 2 chap. 19 v.: "They went from us, but they were not us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that it might be made manifest that they were not all of us."

Sincere Christianity holds fast the soul by a firm bond of life, to the truly Christian community, wherein they reap those spiritual advantages, which assure their continuance, therein to a great degree, but those that join with the Church, upon carnal and external inducements, make little conscience of rending from it; and God permits their schismatical spirits thus to act, for discovering of their hypocrisy, (or as John says), that it might be made manifest they were not of us: 1st Cor. 11. 19, "That they which are approved, may by their constancy, be also made manifest.

It may, indeed be said, that it is never better with the Church than when there are most hypocrites in it; but then you must understand that only with respect to the external tranquility and prosperity of the Church; for as to its real spiritual advantage, they add nothing. And therefore, it behoves Church officers and members to be exceedingly careful (especially in times of liberty and prosperity) how they admit members, as the Jews were in Solomon's time, of admitting Proselytes. It is said, how can two walk together, except they be agreed?" Amos 3. 3. I deny not but persons that differ in some lesser points, as to their judgment, may, and ought to be one in affection; but of this, I am sure, that when converted persons agree in judgment and principles, they do walk together under pious and judicious Church officers, in tender affection, and the exercise of all duties tending to mutual edification, glorifying God with one mouth, Rom. 15, 6, and cleaving together with oneness of heart, Acts, 2, 42, such a Church unity, as answers Christ's end—in the institution of particular Churches, and greatly tend to their own comfort and the propagation of christianity in the world. Tongue unity flows from heart unity, also head unity in a great measure, from heart unity; and all these from union with the Lord Jesus Christ; the divisions of our tongues come, mostly, from the divisions of our hearts—were hearts agreed, tongues would be quickly agreed, and then what blessed times might be expected, in this unity.

The manifestive glory of God, which is all the glory we are capable of giving him, is the very end of our being, and should be dearer to us than our lives, is exceedingly advanced by the unity of his people. Hence the apostle prayeth, Rom. 15. 5 and 6, "Now the God of patience and consolaton, grant you to be like-minded one toward another, according to Jesus Christ, that you may, with one mind and one mouth, glorify God." It is highly remarkably, that the Apostle, in this petition, for the unity of saints, doth not only describe that unity he prayeth for, one mouth, and one mind, and shows how much God would be glorified by such a union; but he also addresses himself to God for it, under these two remarkable titles, the God of patience and of consolation; thereby intimating two things: 1. How great need and exercise there is of patience, in maintaining unity among the saints; they must bear one anothers' burthens; they must give allowance for mutual infirmities, for the Church here is not an assembly of spirits of just men made perfect. The unity of the saints, therefore, greatly depends upon the exercise of patience, one toward another; and this he begs the God of patience to give them, and to endear this grace of patience to them. 2. Joins with it another title of God, viz. the God of consolation—wherein he points them to that abundant comfort, which would result unto themselves, from such a blessed unity, continued and maintained by the mutual exercise of patience and forbearance, one toward another; and to set home all, he lays before them, the patron and example of Christ.—The God of patience and consolation, grant you to be like minded, according to Christ. How many thousand infirmities and failures in the duty, doth Christ find in all his people? notwithstanding

he maintaineth union and communion with them; and if they, after his example, shall do so likewise, with one another, God will be eminetly glorified therein.—This will evidence both the truth and excellency of the Christian religion, which so firmly knits the hearts of its professors together.

The necessity and desireableness of this union, farther appears, by the deep interest that the comfort and benefit of our souls have in it. A great example hereof, we have in Acts 2. 46 and 47: "Oh! cheering strength and pleasure, did the primitive christians reap from the unity of their hearts in the ways and worship of God—next unto the pleasure and delight of immediate communion with God himself, and the shedding abroad his love, into our hearts by the Holy Ghost—none like that which ariseth from harmonious exercises of the graces of the saints, in their mutual duties and communions one with another. How are these spirits dilated and refreshed by it? What a lively emblem is here of Heaven! The courts of princes, afford no such delights, whereas, on the other side, when schisms have rent Churches asunder, they go away from each other exasperated, grieved and wounded, crying as they go—Oh! that I had a cottage in the wilderness—or, Oh! that I had the wings of a dove, that I might fly away and be at rest.

The necessity and desirableness of this union, further appears, with respect unto the world, who are allured unto Christ by it; and scared off from religion, by the feuds and divisions of professors. To this the prayer of Christ hath respect, John 17, 2 and 23, That they may be made perfect in one—that the world may know that thou hast sent me, this, O, Father, will be a convincing evidence to the world, of the Divinity both of my person and doctrine, and a great ordinance for their conversion to me, when they shall see my people, cleaving inseparably unto me, by faith, and to one another by love—and on the other side, it will be a fatal stumbling block in the way of their conversion; to observe my followers, biting and devouring, rending and tearing one another.

In the last place, therefore, give me leave to lay before you some necessary, and proper directions and counsels, for the prevention and healing of schisms and divisions among the Churches of Christ.

1. The orderly gathering, and filling of particular Churches, is of great influence to the peace and tranquility of those Churches. The Scriptures do plainly discover to us, that Church members ought to be visible saints—Ephesians 2 chap. 6 and 7 v. And God hath raised us up together, and made us sit together in Heavenly places, in Christ Jesus, &c., also, Rom. 1 and 7: To all that be in Rome, beloved of God, called to be saints: Grace be to you, and peace from God our Father, &c. Hence, particular Churches are called the Churches of saints, 1 Cor. 14, 33. For God is not the author of confusion, but of peace, as in all Churches of saints. If admission be lax and negligent, so much heterogenious matter fills the Church, that it can never be quiet. Christians may and ought to live together harmoniously and coalesce in one orderly, and comfortable society, as having one, and the same head, one and the same spirit, the same general design and end: but godly and ungodly, spiritual and carnal, are actuated by contrary principles, and pursue opposite designs, and can never heartily unite in one. There is a spirit of descerning, a judgment of discretion in the saints, and it is especially desireable in a more eminent degree, in those who hold office power in the Church, to judge of men's fit qualifications for Church union.

We all allow, that gross ignorance, profaneness, and drunkenness are just bars to men's admission into the church; and to deny this would be to take all power from the Church, to preserve the purity of God's ordinances, or to cast out notorious offenders, none ought to be admitted into church communion, but such as do appear to be, to the judgement of charity, comparing their professions and conversations, to be christians, indeed, that is men fearing God, and working righteousness. Let all officers and members of the Church, study their duties, ordinately; and keep themselves within the bounds of their proper places, 1 Thes. 4. 7. Study to be quiet and do your own business, &c, in which words he condemns two vices, which disturb and distract the church of Christ, viz. curiosity in matters which pertain not to us, and idleness in the duties of our particular calling—let the people keep their places and study their proper duties. There will be, in most congregations, some idle persons, who having little to do at home, are employed upon Satan's errands, to run from house to house, carrying tales to exasperate one christian against another. These, the apostle particularly marks and warns the churches of, 1 Tim. 5. 13. With all they learn to be idle, &c., if that one rule of Christ, Matt. 28, 15 and 16, were scrupulously and strictly attended to—to tell a trespassing brother his fault privately,

&c., how many thousand ruptures would be prevented in christian societies? Let all christians govern their tongues, and keep them under the command of the law of kindness in their mutual conversations with one another. Proverbs **15, 1.** A soft answer turneth away wrath, &c. but hard to hard will never do well. How easily did Abigal disarm angry David, by a gentle apology? What is more boisterous than the wind? Yet gentle rain will allay it, and so by the godly man. Let this be a caution to Ministers, that they also mind their own proper work, study the peace of their churches, and emphatically dispense their respects to the saints, committed to their charge, not siding with a party. There be but few schisms, in churches, in which Ministers have not some hand. In ancient history, I can find none, that hath more rent the church of God, than those that sustain the office of Ministers. This is a sad charge, and it is too justly laid upon many of that order. O, how inestimable is the blessing of a prudent, patient, peaceable, godly Minister, to the flock over which he watches. From vain glorious pastors, contentious officers, and ungodly members, the Lord deliver our denomination, forever from their influences and evil examples.

Thomas A. Allen

MINUTES

OF THE

FLAT RIVER

BAPTIST ASSOCIATION,

HELD AT

MOUNT MORIAH MEETING HOUSE,

ORANGE COUNTY, N. C.

On the 7th, 8th and 9th of August, 1841.

OXFORD, N. C.
R. J. MITCHELL, PRINTER.

1841.

MINUTES, &c.

SATURDAY, AUG. 7, 1841.

The Introductory Sermon was preached agreeable to appointment by Elder WM. HILL JORDAN, from Psalms 89, 15 and 16 verses: "Blessed is the people that know the joyful sound; they shall walk, O Lord in the light of thy countenance."

"In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

The Association was then called to order by the Moderator, and opened with singing and prayer by Eld. STEPHEN PLEASANT.

Letters from fifteen churches were received and read and their standing roled in the following table:

CHURCHES.	DELEGATES NAMES.	Baptised	Rc'd by Letter	Restored	Dismissed	Excluded	Died	Total	Contributions.
SOUTH SEC.									
Mt. Moriah,	WM. JONES, T. Boroughs, J. White,	24	2		1	1		93	1 50
Friendship,	A. S. WYNN, H. Yearby, J. Allen,*	2	1					43	2 00
Newlight,	J. Ward, J. Hall, J. M. Mangum,*	10			4			175	2 00
Brasshields,	N. Canady, S. H. Canady, J. B Allen,	2	2		1	1	1	83	2 00
West SEC.									
Fellowship,	C. J. Rogers, John Gardner,	6	2	1				29	1 00
Concord,	Elijah Hester, T. B. Lyon, R. M'NABB,	22			4	1		115	2 15
Mt. Zion,	J. J. Rogers, J. O'Bryant W. B. Slaughter	16						27	1 50
Hester's,	G. Boswell, J. Hobgood, Wm. Currien,	6		1	3	2	2	150	3 00
Shady Hill,	G. W. Jones D. Umstead A. D. Blackwood							7	
NORTH SEC.									
Bethel,	W. H. Lawson, E. L. Pugh, H. J. Woody,	4			1	1	3	165	2 38
Olive Branch,	J. Townson, W. Townson J. Wilkerson,	3	5		1	1	1	142	3 00
Buffalo,	C. Yaucy, W Daniel, J. Wortham,	6	2		4	4	4	190	3 00
Grassy Creek,	T. B. Barnett, D. Overby, J. S. Overby,*	2	1		2	2	6	226	3 00
EAST SECTION									
Island Creek,	W. H. JORDAN J. M NORWOOD B F JENKINS		1					129	1 50
Tabbs Creek,	W. Parham, L. R. Parham,	16	7					59	2 00
Floyd's,	Randolph Hester,	1						16	50
Corinth,	J. E. Montigue, J. Montigue, J. Barnett.	1			1	1		60	1 50
		117	23	2	25	16	16	1709	31 93

NOTE.—Delegates marked thus* absent. Ministers' names in SMALL CAPS.

Elder Wm. H. Jordan was chosen Moderator, and Thomas B. Barnett Clerk.

A general invitation was given by the Moderator to visiting brethren in the Ministry, to take seats with us, Eld. Wm. E. Oakly accepted the invitation.

Inquired for corresponding brethren, Elders James Denis, James S. Purify and Samuel P. Norris, from the Raleigh Association, Elder Daniel F. Richardson, from Tar River, Elders Stephen Pleasant, George W. Purify, and brother A. D. Olahan, and John Reding from Beulah, Elders Wm. H. Merrit and T. Weaver and brother John Beaver from Sandy Creek, who were cordially received and invited to take seats with us.

Brethren Williamson Parham and Elijah Hester are appointed a Committee of Finance.

Elders William H. Jordan, James Denis and Daniel F. Richardson were selected to preach on Sabbath service, to commence at 10 o'clock, A. M.

Brethren A. S. Wynn, W. Parham and E. Hester with the Moderator and Clerk, were appointed a Committee of arrangements.

The Churches at Mount Zion and Shady Hill petitioned by letters and Delegates to join the Association, and on motion were received and their standing roled in the preceding table.

The Committee of Finance reported that they had received from the different churches, the sum of $32 03.

On motion the Circular was called for; (Bro. R. McNabb, having prepared one agreeable to appointment) and referred to the Committee of Arrangements.

After singing and prayer by Elder Daniel F. Richardson, adjourned until Monday morning, 9 o'clock.

SABBATH, 10 O'CLOCK, A. M.

Rev. Daniel F. Richardson preached from Mathew, 16, 26: "For what is a man profited, if he shall gain the whole world and loose his own soul? or what shall a man give in exchange for his soul?"

And William H. Jordan followed from Ezekiel, 33 11: "Say unto them, as I live sayeth the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil way, for why will ye die, O house of Israel?"

Rev. James Denis concluded from Mathew 24, 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The congregation was large and attentive. The services of the day closed with singing and prayer, with the mourners with much good feeling among the brethren.

MONDAY, 9 O'CLOCK, A. M.

The Association met pursuant to adjournment, prayer by brother R. McNabb.

The Committee of arrangements reported, the report received and the Committee discharged.

The corresponding Messengers to sister Associations reported that they generally attended, and were affectionately received, those who did not rendered a satisfactory excuse.

Appointed Brethren William Jones, Noah Trice, and Joseph White to the Sandy Creek Association, to be held with the Bear Creek Church in Chatham County, commencing on Saturday before the 4th Sabbath in October next. Wm. H. Jordan, A. S. Wynn and Williamson Parham to Tar River, to meet in Louisburg, Franklin County, on Saturday before the 1st Sabbath in October next; Wm. H. Jordan and T. B. Barnett to Concord, to meet at Concord, in Mecklenburg County, Va. on Saturday before the 3rd Sabbath in August, 1841. R. McNabb, William Jones and Drury A. Harris to Beulah, to meet on Saturday before the 1st Sabbath in August, 1841, (the place of meeting not recollected;) Wm. H. Jordan, T. B. Barnett, James King, E. L. Pugh, Moses Woody, and R. McNabb to Dan River, to meet at Catawba, Halifax County, Va., on Saturday before the 5th Sabbath in July next; A. S. Wynn, Wm. Jones, Wm. E. Oakley and George W. Jones to Raleigh, to commence on Saturday before the 2nd Sabbath in October next, at Holly Spring M. H. Wake County.

On motion, it was Resolved, That in case any of the above brethren fail to attend agreeably to appointment, any member of this body being present shall take their place and consider himself duly appointed by this Association.

The Treasurer being called on to report, reported as follows:

Dr.

To former balance, - - - -		$14 89¼
Present contribution, - - - -		32 03
		$46 92¼

Cr.

By cash paid Rev. T. Meredith for printing Minutes, 1840, -	$18 00	
" Amount allowed Clerk for his services, 1840, - -	10 00	28 00
Balance in hand, - - - - -		$18 92¼

On motion, it was Resolved, That the Circular be received and appended to the Minutes.

Appointed Rev. Wm. H. Jordan to write a Circular Letter on "Family Religion" for the next Association.

On motion it was Resolved, That the Association be again divided into four Sections, which are as follows:

South Section—Mount Moriah, Friendship, Newlight, and Brasfields. *West Section*—Fellowship, Concord, Mount Zion, Hester's, and Shady Hill. *North Section*—Bethel, Olive Branch, Buffaloe, and Grassy Creek. *East Section*—Island Creek, Tabbs Creek, Floyd's, and Corinth.

Appointed the next Association at Tabbs Creek M. H. Granville County, N. C., to commence on Saturday before the 2nd Sabbath in August, 1842, at 11 o'clock, A. M. Appointed Eld. Zachariah Allen to preach the Introductory Sermon, and Eld. James King his alternate.

Appointed T. B. Barnett to superintend the printing and distribution of 400 copies of the Minutes: Ordered, that he have $10 for his services.

The following query was sent to the Association, from the Church at Concord: "Will a church, under any circumstances act correctly, to receive an excluded member of a sister church, without said member first obtaining fellowship with the church from which he or she were excluded?" Answer: We think to preserve union, the matter had better be brought before the Association, before the member is received into any other church.

Resolved, That the churches belonging to this Association be requested to state in their letters to the next session of this body whether or not it will meet their approbation to employ an Itenerant to travel one year in the bounds of this Association, and if

it does, if they will pay their proportionable part of his salary, provided it shall not exceed seventy-five cents per day for a single man, and one dollar for a man with a family.

Resolved, That the thanks of the Association be tendered to this church and neighborhood, for the very kind and hospitable manner in which they have entertained the Association.

At the close of the business, at the request of the Moderator, the Association was *very affectionately* addressed by brethren Denis and Richardson.

After singing and prayer by Eld. Thomas Weaver, adjourned to time and place above mentioned.

WM. H. JORDAN, *Moderator.*

THOS. B. BARNETT, *Clerk.*

CIRCULAR LETTER.

DEAR BRETHREN :—

We invite your attention in the following address, to the nature and importance of making a constant progress in the divine life. This is a subject in which we should feel deeply interested. It is one, that has stronger claims on our attention, than perhaps any other, because, our usefulness, safety and happiness, depend on growing in grace. That it is our privilege to grow in grace is evident. The following passages show the manner in which this progress is made.

"And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and can not see afar off, and hath forgotten that he was purged from his old sins: Wherefore, the rather brethren, give diligence to make your calling and election sure, for if ye do things, ye shall never fall, for so an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ. The above are plain commands, and an entrance into heaven is presented as a motive to obedience.

Those who would make high attainments in the divine life,

must, instead of living as others do, strive to live as the Bible directs them. If resolved on this, we will endeavor to gain dominion over the bad passions of the human heart. This difficult task must be performed, before we can enjoy close communion with God. And of him who would enjoy this privilege:

> "Is vigerously exacted to the full,
> To tread and bruise beneath the foot the world
> Entire, its prides, ambitions, hopes, desires,
> Its gold and all its broidered equipage,
> To loose its loves and friendships from the heart,
> And cast them off to shut the ear against
> Its praise, and all its flatteries abhor,
> And, having thus behind him thrown what seemed
> So good and fair, then must he lowly kneel,
> And with sincerity, in which the eye
> That slumbers not, nor sleeps could see no lack,
> This prayer, pray 'Lord God, thy will be done,'
> Thy holy will, however it cross my own."

Before we name the evidences by which those who have left their first love, may be known, we would observe, that we are eitheir increasing or decclining in our affections to the Savior. Those in this sad condition, cannot hide it from others. In spite of their pretentions to religion, those acquainted with their conduct can see that it is not with them as in days past. "This is manifested by their indifference to family prayer and self examination, trifling or unprofitable convervation, neglect of public ordinances, shunning the people of God, associating with the world, thinking lightly of sin, neglect of the Bible, and often by gross immorality." Though they yield but little fruit, they seem anxious to pass if possible, for devoted christians. And for the purpose of accomplishing their design, they at times, display much zeal for some of the appendages of religion, while the importance of doing justice, loving mercy, and walking humbly before God, is seldom considered. Since we dare not, in an address of this kind to enlarge, permit us once for all to observe, that we are not growing in grace while pride, bigotry, envy, malice, or covetousness, have dominion over us. We feel it our duty to name some of the evil effects of covetousness, because it is a disase with which too many professors are sorely afflicted. This class, are, in our opinion, exposed to more danger than other disorderly professors. "It will" (says the late Andrew Fuller) "in all probability, prove the eternal overthrow of more characters among professing people, than any other sin, because it is almost the only crime which can be indulged, and

a profession of religion at the same time supported." Coviteousness leaves those under its dominion, perfectly callous to the wants of the perishing heathen. We have been told that more than five hundred millions, are still destitute of the light of truth, and yet the most of our church members give nothing, and thousands who tell us they are friendly to Missionary operations, contribute but a small pittance of their annual income. God has assigned the task of converting the world to his church. Though much has been done, it may nevertheless be said, that the work is scarcely commenced. Alas! What slow progress we are making. The world it may be said, is lying in iniquity. Nothing can scarcely be effected until all classes take a deep interest in the matter. This is far from being the case at present, and we fear, that want of genuine piety is the principal cause of the shameful indifference manifested by the most of all sects and classes. The Missionary zeal kindled amongst us by the late lamented Luther Rice, on his return from Burmah, has in the most of places in our State subsided. How shall it be rekindled? Ministers must lead in this good cause. Why should we not deliver discources occasionally on the subject? There are (without numbering the anti-Missionaries,) no less than thirty-five thousand Baptists in this State. But what are we doing? Our Convention effects but little good, our College is in debt, we raised last year but little for Missionary purposes, we have as good as no domestic Missionaries employed. Young Ministers are scarce, and we have no Theological Seminary to which we can send those who have impressions to exhort sinners. And yet but few seem to feel alarmed at the gloomy prospect around us. But few feel disposed to seek out young gifts, and encourage them. "The harvest is truly great, and the laborers are few." "It is high time to awake out of sleep. Why stand ye here all the day idle." Why profess an attachment to Christ, while guilty of such inconsistencies? Why tell sinners we are conscious of the infinite value of the blessings of the gospel? How can they believe that these are the real sentiments of our hearts, while covetousness has such dominion over us, that no arguments or motive, will induce us to aid others in sending the gospel to those millions of degraded beings, who are perishing for lack of knowledge. If resolved on standing aloof, we should, to be consistent, openly declare that the gospel was no blessing to nations, families, or individuals!! Who of us would be temped to make such a declaration? And yet this declaration is virtually made by all who withhold their contributions from the trea-

sury of the Lord. No language can fully express our astonishment at the conduct of those who take so little interest in these things. Were we to enjoy the smiles of our Savior daily, as we did at the time of our Convention, we would all soon become thorough going Missionaries.

"O! where is now that glowing love,
That marked our union with the Lord?
Our hearts were fixed on things above.
Nor could the world a joy afford.
Where is the zeal that led us then
To make our Savior's glory known,
That freed us from the fear of men,
And kept our eye on Him alone?"

Could we feel a similar love and zeal springing up in our souls, we would cherish more sympathy for the Heathen—we would contribute more liberally, pray more fervently thy kingdom come, and cheerfully embrace every opportunity of enjoying the "luxury of doing good." The gospel is medicine to the sick, and food to the hungry. Should we not in view of what it has done for thousands throughout our land, feel deeply desirous to send it among those who have never heard of Christ? Brethren and sisters, we trust you will no longer feel content to do so little in this glorious cause. "We are persuaded better things, though we thus speak." There is another evil abounding which induces us to conclude, that growth in grace, is not as general as some may suppose. We allude to the obstinacy manifested by individuals, when owing to trifling causes, difficulties arise between those who are members of the same church. "Whereas, there is among you envying, strife, and diviision, are ye not carnal and walk as men?"

We proceed to enumerate some of the most striking evidences of growth in grace. "It discovers itself by an increase of spiritual light, and knowledge, by our renouncing self and depending more on Christ, by growing more spiritual in duties, by living more humble, submissive and thankful, by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us, by being less attached to the world, and possessing more of a heavenly disposition." Those who are growing in grace have increasing views of the evil of sin, and of the glories there is in Jesus. They follow him through evil as well as good report; "they count all things but loss for the excellency of his knowledge, and they feel deeply desirous to grow up to Him, their head in all things." "This is the fruit of the Holy

Spirit, and as the offspring of infinite holiness, it so possesses the devoted christian with a desire for sanctity, that he rejoices in tribulation, accepts the furnace and exults in the flames, if by passing through them, he may loose his impurity, and imerge in the likeness of God." Trials, afflictions or persecutions, cannot curtail the enjoyment of those who are growing in grace. And should friends forsake them, they have no cause to give place to dejection of mind, since during such trying scenes, it is their privilege to enjoy the friendship of Him, who "sticketh closer than a brother." The believers prospect and progress is well explained in the following quotation from a christian poet.

"The avenues that led
To immortality before him lay.
He saw, with faith's far reaching eye, the fount
Of life, his Fathers house, his Savior God,
And borrowed thence to help his present want.
* * * * * * *
Virtue grew daily stronger, sin
Decayed, his enemies, repulsed, retired,
Till, at the statue of a perfect man
In Christ arrived, and with the Spirit filled,
He gained the harbour of eternal rest."

But how is our growth in grace promoted? On this part of the subject we cannot enlarge. Our limits forbid it. Permit us to observe that we must, would we make a constant progress, lie diligently in the use of all means of grace. "We desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience, inherit the promises." As a motive to diligence, we would point you to the conduct of those in pursuit of the wealth and honors of the world. But may it not be said, that many who profess to be the desciples of Christ, appear more anxious to make advances of this kind, than they are to "grow in grace, and in the knowledge of the truth." Does the prosperity of plants depend much on proper cultivation? so does the future growth of the graces of the Holy Spirit, depend on our cultivating a spirit of prayer and self denial. Is the growth of children promoted by exercise and wholesome food? so is our growth promoted by frequent exercise in prayer, meditation, reading and hearing the gospel preached. The patient partially restored to health, must, would he regain his strenth and vigor, be governed by the instruction of the physician. In like manner must we, would we regain

the moral image of God, take heed to the admonitions of the great Physician. We would in view of the benefit derived from such a course, admonish you affectionately to read daily, a portion of God's word. The writings of pious men should also be read. We should attend regularly on the services of Sanctuary, and hear all who preach Christ. The happy effect which wholesome instruction from the pulpit has on the mind, cannot be described. In view of this truth (and we know it to be the truth from experiance,) no church should be satisfied with monthly preaching. Once a fortnight is too seldom. When a church can have preaching but once in four weeks, the members should meet for worship at the house of God, during the other three Sabbaths. On such occasions soome might exhort, and thus provoke each other to love and good works. At every meeting the bible might be read, and also a sermon on some important subject. Would it not be more consistent to spend the Sabbath as we have named above, than to waste the day in sleeping, idleness, vain conversation, and visiting from house to house. We trust the leading members will commence such meetings, without delay. Our churches generally, having increased considerably, during the last three yeas , we have concluded that a circular on the subject we have selected, would, in all probability produce some good effect.

It is a source of joy to aged believers, who will soon cease to meet with us at our Associations, to see young people take the "yoke of Christ" upon them in the days of their youth. But when any turn their back on Christ, it is a source of grief. Much is expected of you who have recently embraced religion ; you are our hope and joy, and crown of rejoicing. Wherefore we would not be negligent, to put you always in rememberance of these things, though you know them, and are established in the present truth. We think it meet, as long as we are in this tabernacle, to stir you up by addressing your hopes and fears, by presenting motives to holiness, activity and zeal in the service of our divine Master, and especially by reminding you of the happy consequences of growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory and honor both now and forever. Amen.

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HELD AT

TABBS CREEK MEETING HOUSE,

GRANVILLE COUNTY, NO. CA.,

August 13th, 14th, and 15th, 1842.

OXFORD:
R. J. MITCHELL, PRINTER.

1842.

ERRATA.

In Sunday's proceedings, second paragraph and first line, for "conception" read corruption. In the fourth paragraph, fifth line, for "lamb that beemeth" read lamp that burneth. In Monday's proceedings, fifth paragraph and first line, for "appeared" read appointed. On the 7th page, fourth line, for "Halifax" read Hertford.

MINUTES, &c.

SATURDAY, 11 O'CLOCK, A. M.

The Introductory Sermon was preached by Elder SAMUEL WAIT from Romans 1, 16: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek."

The Association was then called to order by the Moderator and opened with singing and prayer by Rev. JAMES T. PURIFY.

Letters from the different Churches called for, read, and noted as follows:

CHURCHES.	DELEGATES NAMES.	Baptised,	Re'd by Letter	Restored,	Dismissed,	Excluded,	Died,	Total,	Contributions,
SOUTH SECTION.									
Mt. Moriah,	WM. JONES, Abel Maddry, Jos. White,	3	2		4	1	2	95	1 50
Friendship,	Hutson Yearby, Jas Allen, E B Heart,				2		1	37	2 00
New Light,	Jno Adams, Robt Thompson, L Ferrell	8					3	178	3 00
Brassfields.	R. Harris, E. Winston, Thos B. Allen.	6	1			1	1	87	2 00
WEST SECTION.									
Fellowship,	J. W. Roberson, J Nevil,† W A Rogers				1	3		24	75
Concord,	R. M'NABB, Elijah Hester, T B Lyon.	35				1	2	137	2 25
Mt. Zion,	J. Duncan, J P Blalock, Jno Sherman,	8	2		1			37	1 81
Hester's,	J Howard, D T Gooch, J M Satterwhite	82	3	3		1	3	242	3 00
Shady Hill.	A. Cane, D. Umstead, Geo. W. Jones,†	16	1					24	1 00
NORTH SECTION.									
Bethel,	Moses Jones, H J Woody, J Ferguson,	8	3	1		2	5	170	2 00
Olive Branch,	JAS KING† R D Bumpass, J A Norwood	8	2		4		2	161	2 50
Buffaloe,†							*	*190	
Grassy Creek.	T. B. Barnett, F. Hester, Jno. Stovall,	8	3	1	3	4	4	227	3 32
EAST SECTION.									
Island Creek,	W H JORDON, T T Estis J M Norwood	1	1					142	2 00
Tabbs Creek,	Lewis Parham, W'n Parham G Taylor	5			2			66	1 50
Floyd's,	Randolph Hester,				3		2	22	50
Corinth,	Jno Montague, T Diment, Wm Barnett	5						60	1 50
		207	18	5	20	14	25	1097	30 83

NOTE.—Ministers names in small capitals. *Number last year. †Absent.

Elder William H. Jordon was chosen Moderator and Thomas B. Barnett Clerk and Treasurer.

A general invitation was given by the Moderator to visiting brethren in the ministry to take seats with us. Elder Samuel Wait, Thomas Crocker, and William E. Oakley accepted the invitation.

Enquired for corresponding Messengers: Brethren Jeremiah Solomon and P. H. Smith from Tar River Association handed in fifteen copies of their Minutes, James S. Purify and James Davis from Raleigh, with fifteen copies of their Minutes, G. Bailey, Simeon Gentry, and William Ramsey from Raleigh, M. Stone from Concord certifying their appintments, and they were affectionately invited to take seats with us.

Appointed Elijah Hester, T. T. Estis and Williamson Parham a committee of Finance.

Appointed R. McNabb, Williamson Parham and T. B. Barnett a committee to select preachers for the stand during the Association.

Appointed George Taylor, Jeremiah Solomon, and William Jones with the Moderator & Clerk, a committee of arrangements.

The committee of Finance reported that they had received from the churches the sum of $30 83.

On motion, the Circular Letter was called for—agreeable to appointment, brother Wm. H. Jordon had written one on Family Prayer, read and referred to the committee of Arrangements.

Resolved, That Rev. Samuel Wait be requested to address the congregation to-morrow, in behalf of the Baptist State Convention, and a collection be taken up to aid the different objects of said Convention.

After prayer by brother William Jones, adjourned to Monday morning 9 o'clock.

SABBATH, 10 O'CLOCK, A. M.

Assembled at the stand, Rev. Samuel Wait preached to a *very* large and *attentive* congregation from Galatians 6c. 7 Svs: "Be not deceived; God is not mocked: for whatever a man soweth that shall he also reap."

"For he that soweth to his flesh shall of the flesh reap conception: but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Pursuant to a resolution of the Association, passed on yesterday, brother Wait addressed the congregation in behalf of the Baptist State Convention, after which Elder Thomas Crocker followed from John 5c. 39v.: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

After an intermission of 30 minutes, Rev'd. Wm. H. Jordon preached from Jsaiah 62c. 1v.: "For Zion's sake will I not hold my peace and for Jerusalem's I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamb *that* beemeth." We never witnessed a larger or more attentive congregation; we pray that a blessing may attend the labors of this day.

MONDAY, 9 O'CLOCK, A. M.

The Association met persuant to adjournment, prayer by Eld. Thomas Crrocker.

The names of the delegates, corresponding and visiting brethren were called.

Committee of Arrangements reported, report received and the committee discharged.

Read the Constitution and Rules of Decorum of the Association.

The Corresponding Messengers appeared last Association reported as follows: T. B. Barnett reported that brother Jordon and himself attended the Concord Association; brother Jordon reported that he attended the Dan River; brother Joseph White reported that he attended the Sandy Creek; brother Wm. Jones reported that himself, D A. Harris, and William H. Lawson attended the Buelah. Those who did not attend rendered a satisfactory excuse.

Appointed brethren Wm. J. Jordon, Robert McNabb, T. T. Estis and T. B. Barnett corresponding Messengers to Tar River, Association to meet on Saturday before the 1st Sabbath in October next, at Gardner's Meeting House, Warren County, N. C.; Wm. Jones, Geo. W. Jones, and Joseph White to Sandy Creek; Wm. H. Jordon, R. McNabb and W. Parham to Concord; Wm. H. Jordon, Wm. Jones, R. McNabb, and Joseph Howard to Beulah, to meet at Trinity Meeting House, Caswell County, on Saturday before the 1st Sabbath in August, 1843; Wm. Russell, James Allen, N. E Cannaday and David Umstead to Raleigh to

meet at Friendship M. H., Cumberland Co., on Saturday before the 2nd Sabbath in October next; James King, R. D. Bompass, Wm. H. Lawson and E. L. Pugh to Dan River.

On motion, Resolved, That the Circular Letter be received and appended to these minutes.

Appointed Elder Wm. Jones to write a Circular Letter for the next Association, on the call to the Ministry.

At the request from Bethel Church for a Presbytery to ordain a minister, the following resolution was adopted:

Resolved, That whenever it shall be the case that a church shall wish that any of her members to be ordained to the work of the ministry, such persons shall be sent to the Association to be examined before them, and if in the judgment of the Association he shall be found qualified for ordination to be ordained by a Presbytery appointed for that purpose, either in the Association or at the church which sends up the candidate for ordination, as the church may prefer.

Resolved, That this Association will meet on Friday hereafter instead of Saturday, and hold four days instead of three.

Appointed the next Association at Shady Hill M. H., Orange Co, N. C., to commence on Friday before the 2nd Sabbath in August, 1843, at 11 o'clock, A. M. Appointed Eld. William H. Jordon to preach the introductory sermon and Eld. R. McNabb his alternate. Appointed T. B. Barnett to superintend the printing and distribution of these minutes.

Ordered, That he have 450 copies printed and that he be allowed $10 for his services.

Called on the Treasurer to report, who reported as follows:

T. B. BARNETT, TREASURER, IN ACCOUNT WITH THE FLAT RIVER ASSOCIATION.

DR.

To former balance, - - - - - - -		$18 92¼
" present contributions from the churches, - -		30 83

CR.

By cash paid R. J. Mitchell for printing Minutes, 1841, - - - - -	$18 00	
" allowance made Clerk for his services, 1841,	10 00	28 00
To balance in hand, belonging to the Association, -		$21 75¼
" amount of collection on Sabbath for the Baptist State Convention, - - - - - -		$38 07½

Resolved, That brethren Wm. H. Jordon, R. McNabb, E. Hester and Williamson Parham be appointed delegates from this Association to the Baptist State Convention of N. C., to meet near Murfriesborough, Halifax Co., N. C., on Friday before the 3rd Sabbath in October, 1842. In case either of the above delegates fail to attend, any member of the Association can take their appointment.

On motion, Resolved, That the following extracts from the Catalogue of Wake Forrest College be inserted in our minutes:

COMMENCEMENT AND SESSION OF WAKE FORREST COLLEGE.

The commencement is on the third Thursday in June. The *first session* will commence on the first Monday in August and close on the third Thursday in December. The *second session* will commence on the second Monday in January and close on the third Thursday in June. The vacations are from the third Thursday in December to the second Monday in January, and from the third Thursday in June to the first Monday in August.

Query.—Is it consistent with christian principle, for professing christians to attend balls or dancing parties?

Answer.—We believe such conduct to be wrong and *entirely* inconsistent with the spirit and principle of the Gospel.

Whereas, it is the duty of all christians to contribute according to their ability of their wordly substance to promote the cause of Christ, and whereas, the united efforts of the church are necessary to meet the increasing demand for the supply of the gospel, both at home and abroad, and whereas, we have reason to fear that the churches in our Association are not exerting in this respect the full amount of their ability, and indeed that there is no plan for general effort among them; and whereas, it is necesaary in attaining any object that there should be some organized plan; and whereas, furthermore, we believe that our churches might accomplish a great amount of good by a very simple means and such as would not be felt to be either burthensome or inconvenient. Now, therefore, to the end that these important objects may at least to some extent be secured among us,

Resolved, That we recommend to the churches of our Association that each church form a treasury which shall be entrusted to one appointed for that purpose, and into which treasury each member of the church who chooses may every week pay one cent or more according to his ability and discretion as a fund for the service of the Lord, and from time to time as shall be judged most expedient. They shall appropriate this fund to

such objects as they shall deem most suitable to the design for which it was collected.

Resolved, That we recommend to our brethren generally to patronise the "Southern Christian Repository," published in Raleigh and edited by brother Thos. Meredith.

Resolved, That the thanks of the Association be tendered to this church and neighborhood for the *very* kind and hospitable manner which they have entertained the Association: also, to the congregation for their liberality towards the Baptist State Convention.

At the request of the Association, Elders Samuel Wait and Thomas Crocker addressed the Association in behalf of the Wake Forrest College.

After singing and prayer by Elder Samuel Wait, adjourned to the time and place above mentioned.

WM. HILL JORDON, *Moderator.*

THOMAS B. BARNETT, *Clerk.*

CIRCULAR LETTER.

DEAR BRETHREN:—

According to the decision of our last Association, we shall address you, at this time, on the subject of "Family Religion." We intend by this term, such acts of religious worship, as well as of religious duty, as are proper to us in the character of a family. These may be divived into three parts, consisting of the maintenance of divine worship, the communication of appropriate religious instruction, and the exercise of religious government; involving in their whole extent, the subjection of the family to the service and government of God. Each one of these divisions, would well admit of a seperate essay; but it is our present purpose, as well as we shall be able, to speak of them conjointly, under the general term of family religion.

In the remarks we shall submit for your consideration on this subject, we propose to speak of the *duty and benefits* of family religion, and of the *evils* consequent upon the neglect of it: and since it is the case, that many entertain but a very indistinct sense of the importance of this duty, and by many others unhappily, the duty, in great part at least, is absolutely denied, it

will be necessary for us to be somewhat more particular in insisting upon this point, than the nature of the subject itself would seem to require. We not unfrequently hear professing christians ask, in the spirit of objection, "Is there any commandment in the Bible, for the observance of religious worship in families?" Suppose there were not. Does a christian need a positive commandment to induce him to worship God; and to require of his family to do the same? To instruct his children in religious knowledge, and to restrain them from sin and ruin? What would be thought of a man, who, to one inculcating the duty of loving his wife and children, should object, "does the Bible require it?" Should we not feel indignant at such an insensibility to the claims of reason, and the voice of nature? Would not every man of right feelings say, it is sufficient for me, that the Bible does not *forbid* it? And will not every man under any just influence of piety equally say, I shall maintain the worship of God in my family, and endeavor to train up my children to virtue and holiness, until it can be shewn, that God in his word, has forbidden it?

But surely it must be a matter of some surprise, that any one should expect to find in the word of God, specially designed to guide us into truth and holiness, authority for irreligion! And such a case, certainly furnishes a forcible example of the unhappy tendency of an indisposition to a duty, to blind men to the clearest dictates of Reason and Revelation. *The Bible justifying men in the neglect of prayer in their families!* Who can believe it? Every reasonable man would experience a shock, somewhat similar to what he would feel, when, on looking to the sun, he should discover it was *black*, if upon a fair examination of the Sacred Scriptures, such should be found to be the case. But such is *not* the case: and as well to vindicate these holy oracles from such desparagement, as for the more express purpose of this communication, we hasten to the refutation of such a conceit. We shall shew, *in the first case*, that the duty of family religion is clearly and fully enjoined in the word of God, and afterwards in support of it, submit some other considerations of a general nature.

1. *The Holy Scriptures enjoin this duty upon the authority of inspired example.*—The example of inspired persons, acting under the immediate influence, and by the special direction of the Holy Spirit, without some special limitation to such example, is of universal obligation. In the 24th chapter and 15th verse of the book of Joshua, we read this declaration of that ancient

and faithful servant of God: "As for me, and my house, we will serve the Lord." It cannot be doubted that this resolution was conceived and uttered under the special influence, and by the special direction of the Divine Spirit, and with as little reason can it be supposed, that the case is to be limited to Joshua, or to any particular class of persons, rather than to be understood as being of universal obligation. The fact too, that Joshua, upon his own personal responsibility, and by right of his personal authority, as the governor of his family, equally represents them with himself in this declaration, makes it sufficiently manifest, that he does not refer to their individual and disjointed character, but to their social relation as a family. The example therefore of Joshua, amounts to a positive injunction of the duty of serving God, as a family.

Equally in point is the case of Abraham. In the 18th chapter and 19th verse of Genesis, the Lord says of him, "I knew him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Now, since the Lord says of Abraham, that he *knew* he *would* command his children and his household after him, it becomes certain that he did act accordingly; and his example under such circumstances furnishes us, not only with a warrant for the same conduct, but with a positive rule of obligation. It is evident from the scriptures, that David was addicted to the same duty. And indeed we may well ask, to which one of all the saints will the prayerless turn, for the justification of his unnatural conduct? Will it be to any of the ancient patriarchs, who amidst all their tedious and painful journeyings, ever found time to build an altar for God that they might commemorate his goodness, and call upon his name? or to holy Job, filled with anxiety for the spiritual welfare of his children, watching over them with the most sensitive jealousy, and continually calling them to acts of religious duty and worship, that they might obtain the forgiveness of their sins, and enjoy the favor of God? Surely such persons will find no sympathy or communion from these holy men. Indignant at such an appeal, they would shrink with instinctive apprehension from a contact with impunity and irreligion.

2. The Holy Scriptures enjoin the duty of family religion, *by the express and declared approbation of God, in respect to such as have performed it.*—The approbation of God in relation to any act or course of conduct, is a reason why we should

practice such conduct, unless there be some peculiar cause, why it is not proper to us: since it is the duty of all men to seek to please God, and to obtain his blessing. That therefore, with which he declares himself specially pleased, and with which he connects his special blessing, must certainly be a duty; unless duty may consist with an indifference to the divine approbation and favour. The case of Abraham, therefore, already cited, is upon another principle, equivalent to a rule of duty in this matter. The Lord expresses his approbation of his conduct, in subjecting his family to religious government, declares himself particularly pleased with him, and seems to pour out a full heart in blessings upon him. If this case does not teach us *our duty*, one of two consequences must follow: either that the Lord was pleased with *that* in Abraham, with which he would not be pleased in us; or, else, that it is not our duty to do that which would please God.

3. The same duty is taught us in the word of God, *by the positive and fearful threatenings of God, against such as neglect it, and the actual infliction of divine punishment for such neglect.*—It cannot be doubted but *that* is a duty, against the neglect of which we are warned in the most solemn and threatening manner, and for which neglect, we see men falling under the heavy displeasure and sore judgment of God. Let then such as trifle with themselves, (and we are constrained to add with their Maker too,) by insisting upon authority from the Holy Scriptures, for honouring his name, and maintaining his worship in their families. Listen to the following awful words: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Families that do not call on the name of God, are, in this language, represented as *heathen*, and not the anger only, but the *fury* of God is imprecated upon them; and that too, let it be remembered, by the inspiration of the Holy Spirit. Let them too contemplate with awe the unhappy end of Eli, who, for his neglect in the religious government of his children, was made a fearful example of the displeasure of God, against such as professing his name, neglect the enforcement of religious discipline and instruction in their families. Let then such as desire to know whether God in his word requires that his name should be honoured, and his government maintained in our families, think of this dreadful imprecation and this awful example. Surely, if in such circumstances, they do not find the instruction they need, it will not be for the want of the most solemn and impressive exhibition of

the Divine will. They furnish us with a commentary which it will be difficult to misunderstand, upon the declaration of the Almighty, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

4. The Duty upon which we insist is inculcated in the Holy Scriptures *by those precepts which cannot be obeyed without the existence of family religion, and which do in fact constitute it.*—And

1. Let us ask how can any one fulfil the injunctions on the subject of *prayer*, in whose family the voice of prayer is never heard? We are commanded to "pray without ceasing;" to "pray every where;" to pray "always with all prayer;" and to "pray one for another." Can the man who neglects the duties of family religion, be said to obey these precepts? Does *he* pray "without ceasing," who, if he ever begins, ceases, as soon as he comes into the presence of his family? Does *he* pray "every where," who shuns the spot which, beyond every other should be consecrated to prayer? Or is *he* who is never heard to invoke in prayer the blessing of God for time or eternity upon his children and family, the man who prays "always with all prayer?" Is the kindly and benevolent injunction, "pray one for another" fulfilled by that man who, amid the vicissitudes of human life, the fluctuations of domestic fortune; scenes of joy or sorrow; amid sickness, pain and death, is neither humbled by the goodness, or awed by the judgment of God; and who never bows before God, in the midst of his sympathising family to return him thanks for his benefits, or to deprecate his displeasure? We cannot but exclaim, if this be religion, may we be preserved from it.

Again, how is it possible to fulfil the precepts of the scriptures respecting our *children*, without prayer and religious exercises in our families? "Train up a child in the way he should go," is the injunction of God's word. Is this done by teaching him, by the force and authority of parental example a contempt for prayer, and for the worship of God? Fathers are commanded to bring up their children in the "nurture and admonition of the Lord:" and as an exemplification of this duty, Timothy was said from a child, to have known the Holy Scriptures. Is this interesting and solemn commandment regarded by *him*, who subjects his children to no religious restraint, inculcates upon them no religious duty, and habituates them to no religious services? He who can reconcile such a conduct to these instructions, must indeed possess an ingenuity worthy of the occasion.

3. Masters are commanded to give unto their servants that which is "just and equal." Is this done by that master, who uses no means to introduce religion among his servants, and makes no efforts for their religious instruction? Is this *just and equal?* And is he who practices such conduct sustained by the authority of the word of God? From this hasty view of the testimony of the Scriptures on the subject, we think it will be manifest, with how little reason any one can pretend to be justified by the word of God, in the neglect of the duties of family religion. Though we cannot but think that enough has been said to enforce the duty in question, yet we promised to submit some considerations of a general character; we shall now proceed to discuss these points with all possible brevity.

1. The manifest reasonableness of family religion, and the great unreasonableness of the neglect of it, constitute a forcible argument in favour of it.—Whether we consider it as an acknowledgement of our belief in the Being of God, of our dependence upon him, and as an expression of gratitude to him for his benefits; or, as a means of seeking his blessing on ourselves and our families, this duty seems equally reasonable, and the neglect of it equally unreasonable. The very heathens worship their idols; and that not only publicly, but in their houses. Shall the worshippers of the true God be less devout, and manifest less regard for God and their religion than heathen idolators? Can any thing be more unreasonable than that the name of the great and eternal God, should be excluded from the families that profess to love and serve him? That among *them* should never be heard the voice of prayer invoking his presence and blessing? No language of adoration; no tones of deprecation; no expressions of acknowledgment! Surely the very statement of such a case must expose the unreasonableness and impropriety of it. To live such a life, is to a great extent, to live under the influence of practical atheism.

2. He who supposes that it is not the duty of families *as such* to worship God, must suppose that God has constituted a modification of society, for which he has designed no religion, and from which he expects no acknowledgment and no service.—But when, in the providential government of God was this ever found to be the case? Such a supposition is unreasonable in itself, and directly at varience with all the dealings of God in the formation and progress of human society. From the original creation of man, and the insipient progress of society, through all its gradually expanding forms, religious worship was evidently

regarded as an essential element in the social economy; and its services were adapted to the different and changing social combinations, developing under the plastick hand of the great Author of our being. In all the phasis of the Jewish state, from patriarchal simplicity, through all their intermediate changes and shifting forms, one invariable requirement ever rested upon them; that they should acknowledge and worship God. He who has fixed the bounds of our habitation, and moulds the mass of human society into such forms as he pleases, asserts the rightful claim upon *nations* for their allegiance and worship; declaring, that they are exalted by righteousness and dishonoured by sin. Now this being the case, that God requires that his name should be worshipped, by every form and combination which human society may assume under the dictation of his providence, can it be supposed that the case of families constitute an exception to this rule? Does the Almighty forego this claim in reference to *that* social relation which is the fountain of all the more extended relations of the world, and thus abandon society in its primary elements to vice and infidelity?

3 One more consideration by which we will enforce the subject, is the fact, that if the duties of family religion are not maintained by those who are responsible for their observance, the delinquent himself not only suffers, but all for whose benefit such duties are designed also suffer with him: and to them evil is irremiadable.—Let us illustrate this point in reference to family prayer. If the governour of a family shall neglect this duty, whatever may be the wishes of other members of the household, they must all suffer through his neglect. The whole family must be deprived of the privilege of worshipping God, and of all the benefits connected by his promise with such an exercise, because he, upon whom is incumbent the duty of conducting their religious exercises, is regardless of such duty. Can a conscientious man think of this fact without a solemn sense of responsibility. The benefits which might easily be shewn to be connected with the exercise of family religion, would constitute another very forcible argument in its favour; but our limits will not admit of dwelling upon this point: so we shall proceed as was proposed, to exhibit as briefly as possible, some of the evils consequent upon the neglect of this duty.

1. The first consideration to which we shall call your attention, in discussing the evils attending the neglect of family religion, is, that *it is a source of grief, mortification, and pain to many of the professing people of God.*—That such a con-

sideration is not a light one may be learned from the example of the Apostle, who was so sensitive on the point, as to declare, that he would even abstain from eating meat so long as he should live, rather than his brethren should be offended on this account. What a fruitful cause of distress has this been in our churches. What efforts have been made, how many sermons have been preached to bring professing christians to a sense of duty, and consisting in this respect. How often have the spirits of brethren fallen, and their hearts sickened when they have learned for the first time, of a brother, with whom in other respects they are pleased, that *he never prays in his family*. How often have their wounded spirits exclaimed, "Oh when will christians learn to act like christians." Now if it be wrong to grieve the feelings of our brethren even in things indifferent, how greatly is the evil enhanced, when their grief is in consequence of our unchristian example. Such a circumstance must in a great degree impair our feelings of christian fellowship, and mar that spiritual enjoyment which christian brethren ought to find in the company and intercourse of oneanother. Any cause productive of such effects must be a serious evil.

2. The neglect of family religion by professing christians is discreditable to the cause which they profess.—It exhibits to the view of an observant world, a palpable inconsistency between their profession and their conduct. "These people," it will be said, or if not said will be thought, "profess to believe in the being and providence of God, yet they are never known to call upon him." "They say they love him; and that his service is their happiness; yet when we go into their families, we neither see or hear anything to intimate to us that they even believe there is a God" "They say that it is our duty to pray to God, and that in doing so, he will hear us and bless us and our families: yet for sixty, seventy, and eighty long years, during which time their knees begin to tremble, and their hairs have grown gray upon their heads, they have never been known to bow with their families before God, and ask his blessing upon them." Such manifest inconsistency will bring in question the sincerity of those who practice it. Nor will this be the end of the evil: for with doubts of *their* sincerity, will come doubts of the reality of religion itself. Men will easily and readily exclaim, it is all a fiction. A religion in which there is so much pretension, and so little action, so much mouth and so little heart, must be an imposition. These brethren are serious matters, and we ought to beware how we put such language into the mouths of opposers.

"Ye," says our great Lord and Master "are the light of the world." Let us see to it that men shall not find darkness, where they are authorized to look for light. Grievously must it be to the discredit of our most holy religion if this should be the unhappy case. Let us not brethren, as beacons appointed by God himself, extinguish those lights entrusted to our care, to guide the mariner of life's stormy seas into the haven of eternal rest.

3. As a very serious evil connected with the neglect of family religion, we would remark, that such a neglect must be detrimental to the personal piety of the delinquent himself.—To exhibit this consideration in its full force by a single remark, let it be asked, if we were in search of a man of true piety and godliness, who would go to the house of the prayerless professor to find him? Look around you brethren and see, consult your experience and enquire; have the lights of the church, the ornaments of religion, the men burning with holy zeal, the men redolent with piety, have *these* been the men who have gone from morning until night, and from night until morning without the sound of prayer or praise in their habitations? Might you not as well have attempted to shut the mouth of the hunger-tortured lion, or to have charmed the tiger's ferocity into lamb-like gentleness, as to have repressed the burning tide of devotion which poured itself from the hearts of these holy men? Did they find no time for prayer? Did they overcome no obstacles in their faithfulness to God, to his church, to his cause, and to their own souls? They ran with the footmen and were not wearied; and now, with respect to many of them, the note of triumph has been heard from their dying voices amidst "the swelling of Jordan." And, (reversing the supposition,) if our object were to find a cold, heartless professor, destitute of the enjoyments of religion, an example of wordlymindedness, agitated with every sinful care and anxiety, a reproach to religion, a grief to his brethren, a burthen to the church, where would we go to find *him?* Would it not be among such professors as exclude God and religion from their families? To this question there can be but one reply. How can a course of conduct be otherwise than detrimental to our personal piety, by which we deprive God of the honour due to him from the family relation, deprive ourselves of the benefits connected with the discharge of the interesting and solemn duties of our station, as the high priest of our families, and deprive our families of the privilege of presenting through us, their homage and worship to God? The neglect of such solemn and responsible duties must involve

a deterioration of piety. Such dereliction cannot exist with impunity. The upbraiding conscience of the prayerless professor, must frequently, with a silent, but solemn voice, remind him that his heart is growing hard while he is neglecting his duty; that he is throwing off his armour and laying himself open to the attacks of the watchful and malignant adversary of his soul; and that he is exposing himself to the corrupting and dangerous influence of an evil world: and this faithful, though abused monster will urge upon him a conduct, equally due to the interests of his family, to his own spiritual benefit, and to the honour of religion. Will it be surprising, such faithful admonitions being disregarded, if in the end, the hardened delinquent, having reached the ultimate point of his unhappy progress, shall sink into the grave of the drunkard, the adulterer, or the worshipper of mammon?

4. How serious must be the consequences, to a family, of the absence of all religious worship and instruction, may be readily conceived by a mind alive in any degree to the value of piety, and the approbation and blessing of God. We cannot now dwell upon the point, important as it is. Let us simply ask, how can any parent think, without dreadful apprehension, of meeting at the Judgment seat of Christ, a child who has never heard him pray to God for the salvation of his soul? How many, by the blessing of God, have been saved from hell, through the influence of a parents pious instructions? And alas! how many for the want of them have been undone forever. The late John Randolph declared that he should have imbibed the principles of French infidelity, but for a pious mother, who, when he was a child, causing him to kneel upon her lap, and putting his little hands together, taught him to say, 'Our father which art in Heaven." Such is the force of early parental instruction, which might indeed be illustrated by many such cases. How important that the parent should take the advantage of such an influence in the education of his child. Think, brethren, of the important, the invaluable consequences connected with the proper instruction and religious government of a family; think of the fearful evils we incur by the neglect of these duties; reflect for a moment upon children and others committed to our care, growing up in ignorance and irreligion, with all the authority and force of our example to justify them in the disesteem and neglect of religious duty; think of Eternity and of the Judgement seat of Christ; and then think of the responsibility of such, as in the providence of God, are called to be the head and governour of a family.

There are many, who in reply to all that can be said upon this subject, undertake to justify themselves in the neglect of the duties of family religion, by pleading that they do not profess the requisite ability for the discharge of such duties. We should be pleased if our limits admitted of our commenting, somewhat in detail upon this, as well as upon some other points of our subject: but we feel the necessity of a summary mode of justice, in our attention to them. Let it then be understood, that no man should assume any relation or position in life, for the duties of which, he, according to his own decision is unfit: and especially is this the case, when the interests of others are deeply involved; and still *more especially* when those interests are of a spiritual and eternal nature. What should we think of a man, who after having aspired to the office of Governour, should immediately, upon his election, while claiming the benefits of the office, excuse himself from its duties by pleading a want of ability? A want of ability is a good reason for refusing an office or station; but if we choose to assume the responsibility of accepting them, is no reason for not discharging the duties connected with them. No man then is justifiable, in becoming the Head of a family, who does not possess the ability, requisite for the discharge of all the duties, which God has connected with such a relation.

But, Brethren, we cannot forbear expressing the conviction, that such a plea is an *excuse*, and nothing *but an excuse*. And we find ourselves compelled to entertain this opinion, when we see that men, who in one moment, strenuously insist that they are not possessed of sufficient ability to pray in their families, in the very next moment discussing with fluency and zeal, the subject of politicks, agriculture and such kindred topics. and when we witness such things, we cannot help asking the question, if by praying in their families, these men could secure their favorite political measures, or realize all their hopes of wordly gain, would they not find ability to do it? Beware Brethren, lest our prayerless houses, in the end should prove, that we have set a higher value upon the things which perish, than upon the favour and enjoyment of God!

From others is heard the excuse, we cannot spare the time necessary to maintain the worship of God in our families. And this too, from those who profess to have been redeemed from hell by the blood of Christ; and to be hoping for Heaven through his grace! Let the case stand for itself; we shall submit no further remark upon it.

Others complain that they cannot control their families; that

they are reluctant in observing the duties of religion, and they find it impossible to maintain any regular and orderly observance of these duties Such persons can control their families in all that relates to their worldly matters; they can devise and execute plans for wealth; they would not be contradicted in the management of their secular affairs; in all these matters, their talents for authority and government are by no means deficient. But when the worship of God is concerned, when the object is to honour his name, and seek his blessing for time and eternity upon our families, these same persons are destitute of all authority! the sceptre has departed from their hands! they have become weak as babes! their authority, the contempt of a disorderly family! and they, entirely destitute of all means of asserting any control over those persons, who in the next hour, would not dare for a moment to bring in question their authority! All that we shall say on this subject is, that these excuses have to be reviewed at the Judgement seat of Christ.

In conclusion brethren, we will submit a few observations connected with the subject, which we think well deserving your serious consideration. The neglect of the duties of family religion has long been a source of weakness among our churches, of grief to many pious brethren, and of reproach to religion; and particularly to our denomination. It is time these things should come to an end. Professing christians should be required to act like christians. Their profession requires it; consistency requires it; the interests of religion require it; the word of God requires it; *and the authority of the church should require it.* Hence, we confidently maintain, *that no person is worthy of the name of a christian, and of a place in the church of Jesus Christ, who, being the head of a family, wilfully and habitually neglects in his family, the worship of God.* The church we believe must assume higher ground in reference to this matter, before the evil will be corrected. We must cease to persuade, to coax, to beg; and as it is our right and duty to do, we must *require* consistency in this, as in other respects. The evil will not be easily corrected, as long as its existence shall be admitted to be consistent with a creditable profession of religion; and regarded as being something which the church may only deprecate and lament, but which they have no means of correcting. What should we think of one proposing himself as a member of our church, who should declare, that he did not intend to bring himself under any obligation to attend the public worship of God: that, on this subject, he should claim the

liberty of entertaining his own opinions, and of adopting his own practice? Is there any good reason, why we should think more favourably of one, who claims the liberty of dispensing with the worship of God in his family, and of living without religious influence and religious government? Is the one less unscriptural, or less pernicious in its influence than the other? Brethren, we repeat it, churches should *require* their members to maintain God's worship in their families. A reformation on this point is greatly needed. It should be as distinctly understood, when a person joins our churches, that he is to introduce the worship of God in his family, as it is that he is to read the holy scriptures, attend the public worship of God, or to demean himself peaceably and in a christian-like manner in his intercourse with the world. And this reformation like all others must begin with the ministry. It is to be feared that ministers of the gospel, if not by their positive example, yet by their crude and lax sentiments upon this subject, have done much to originate and perpetuate the evils of which we complain. They are required to be examples to the flock, and if their example be a bad one, the evil is serious. The ministry must not only exhibit a correct example upon this subject, but they must teach a new doctrine. From teaching the duties of family religion, as only being something only desirable in the professing christian *they must insist upon them as essential to christian character:* and we have very little doubt if the necessary reformation were effected in the ministry, but that a general reformation would naturally and immediately follow; and our churches would stand redeemed from this odious and unhappy feature in their character. Brethren of the ministry, the subject commends itself to your serious and prayerful consideration.

Brethren we have now brought to your view, and enforced upon your consideration, a subject of great practical importance; one vitally affecting the interests of piety and the character and prosperity of our churches. We have done our part: it now remains for you to do yours. We have no interest in this matter, but as is identified with your own happiness, the honour of God and the prosperity of his cause. We commend the subject to your careful and prayerful consideration. Remember that the time for decision as well as for action is short. Let us therefore endeavour now, so to decide and so to act, as that in the approaching hour of death, we may exemplify the character described in the words of the Psalmist: "Mark the perfect man, and behold the upright; for the end of that man is peace."

1843

MINUTES

OF THE FLAT RIVER BAPTIST ASSOCIATION,

HELD AT SHADY HILL CHURCH, ORANGE CO., N. C.

AUGUST 11—14, 1843.

THE Introductory Sermon was preached, agreeably to appointment, by Elder WM. H. JORDAN, from Psalm 133, v. 1:—"Behold how good and how pleasant it is for brethren to dwell together in unity."

The Association was then called to order by the Moderator, and opened with prayer by Elder T. Meredith. Letters from seventeen Churches were received, read, and their standing noted, as in the following table:

CHURCHES.	DELEGATES.	Baptized.	Rec. by Let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions.
South. Section.									
Mt. Moriah,	W. JONES, T. Burroughs, W. Duskin,	7	3	0	2	3	0	101	1 50
Friendship,	N. T. Thomson, H. Yearby,	0	0	0	1	1	1	30	2 00
New Light,	I. M. Mangum, I. Ray, I. Perry,	6	0	2	1	1	2	180	3 00
Brassfields,	T. B. Allen, I. B. Allen, I. B. Whitfield	16	0	2	3	1	1	103	2 00
W. Section.									
Fellowship,	C. Arnold,* C. I. Rodgers, W. Rodgers,	3	1	0	0	0	0	29	1 00
Concord,	E. HESTER, R. MCNABB,* W. Suit,	5	0	0	2	0	2	150	2 25
Mt Zion,	I.I. Rodgers W.P. B. Slaughter, A. Slaughter,	1	0	0	0	0	0	38	1 50
Hester's	G. Boswell, I. Hobgood, I. B. Jackson,	58	2	0	0	0	0	289	2 81
Shady Hill,	G. W. Jones, H. Parker, A. Cain,	9	2	0	1	0	0	34	1 00
N. Section.									
Bethel,	H. H. Lawson, D. A. Harris, M. Jones,	12	0	0	16	3	3	160	2 50
Olive Branch,	R D Bumpass, W Street, I W Townsen	10	0	0	5	1	2	163	2 00
Buffaloe,	T. Owen, W. Daniel, R. Yancy,	93	0	0	8	2	3	247	3 13
Grassy Creek,	T. B. Barnett, B. Royster, I. Hester,	62	10	3	3	3	7	286	4 00
E. Section.									
Island Creek,	W H JORDAN, I M Norwood,* B F Jen-								
	kins,	5	1	0	2	0	3	142	2 00
Tabb's Creek,	W. Parham, L. Parham, S. Jackson,	15	0	1	1	0	0	73	1 50
Floyd's,	R Hester, Peter Dment,	0	1	1	0	1	0	21	0 50
Corinth,	I. Barnett, W. Montague, L Montague,*	17	0	0	0	0	0	74	1 50
		318	21	4	34	24	26	2118	34 18

Ministers names in SMALL CAPITALS. Absentees marked thus.*

William H. Jordan was chosen Moderator, and T. B. Barnett, Clerk, and George W. Jones, Assistant Clerk.

An invitation was given by the Moderator to visiting brethren of the Ministry to take seats with us: T Meredith, Wm. E. Oakley, and M.D. Freeman accepted the invitation.

Upon inquiry for Corresponding Messengers, brethren James Dennis and Lewis DuPre from the Raliegh Association, Thomas Crocker from the Tar River Association, and A. Durham from the Beulah Association, were cordially recieved and invited to a seat among us.

Appointed Elijah Hester and Williamson Parham a Committee of Finance. Appointed G. W. Jones, I. Hobgood, and H. Parker to select ministers to preach for the association. Appointed Wm. Jones, G. W. Jones, Bannister Royster, with the Moderator and Clerk, a Committee of arrangements.

Resolved, That Rev. T. Meredith be requested to address the congregation on Sabbath in behalf of the Baptist State Convention. After prayer by brother James Dennis, adjourned till Saturday morning 9 o'clock.

Saturday, Aug. 12th.

Association met pursuant to adjournment. Prayer by L. Du Pre.

Committee of Arrangements reported, their report recieved and the Committee discharged.

Read the Constitution and Rules of Decorum.

The Corresponding Messengers appointed last year, reported as follows:—T. B. Barnett reported, That Rev. Wm. H. Jordan and himself attended the Tar River Association, and were cordially recieved. Rev. Wm. Jones reported, That I. White attended the Sandy Creek Association. Wm. H. Lawson reported, That he attended the Dan River Association and was affectionately recieved.

Appointed Wm. Parham, Lewis Parham, and Randolph Hester, Corresponding Messengers to Tar River Association; Wm. Jones, Wm. Duskin and Tho. Burroughs, Corresponding Messengers to Sandy Creek Association; Wm. H. Jordan, T.B.Barnett, and Williamson Parham, to Concord (whose meeting takes place in 1844); D. A. Harris, Wm. Jones, and Wm. Street to Beulah; Wm. H. Jordan, E. Hester, Geo. W. Jones, and N.D. Canady, to Raliegh; and James A. King, R. D. Bumpass, D. A. Harris, and W. H. Lawson, to Dan River Association.

Resolved, That, should any of the above brethren fail to attend agreeably to appointment, any member of this body, being present, shall take their place, and regard himself as duly appointed by the Association.

The Circular Letter was read, recieved, and ordered to be ap-

pended to the minutes- Committee of Finance reported, That they had recieved $34 18. Adjourned till Monday morning. Prayer by brother Dennis.

Sabbath morning.

Rev. Wm. H. Jordan preached from Is. 55. 7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Rev. T. Meredith followed preaching from Prov. 16. 25. " There is a way that seemeth right unto a man, but the end thereof are the ways of death." Rev. Lewis DuPre concluded from Job 1. 9. " Then Satan answered the Lord and said, Doth Job fear God for naught?" The congregation was large and attentive· The services of the day closed with singing and prayer with the mourners, and much good feeling among the brethren.

Monday morning, 9 o'clock.

Association met pursuant to adjournment. Prayer by Rev. M. D. Freeman.

On motion Resolved, That, instead of a Circular Letter, Tho. B. Barnett be requested to prepare a history of the churches connected with this Association, to be appended to the minutes of the next Association.

Resolved, That the clerks of each church be requested to forward to T. B. Barnett the time at which their church was constituted, and by whom constituted, the number of members, white and black, coustituting each, the number of revivals, their present pastors, the names of their deacons and clerks, the days of their monthly meetings, and the post offices of their clerks respectively, and other such requisite information with regard to said churches, as soon as practicable.

Appointed the next Association to meet at Buffaloe Church Mecklenburg co.Va., to commence on the Friday before the second Sabbath in August, 1844.

Appointed Rev. Wm. Jones to preach the Introductory Sermon. Appointed T. B. Barnett to superintend the printing and distribution of 500 copies of these minutes.

Resolved, That he be allowed $10 for his services.

On motion, Resolved, That Elders Wm. H. Jordan, Thomas Crocker, and Wm. Jones be appointed a Presbytery to examine and ordain bro. Elijah Hester to the Ministry.

Quere. What course would this Association advise a person to pursue, who has been excommunicated from one of the churches of the Association, which church was itself afterwards excommunicated from the Association, who wishes to be restored to union and fellowship with his brethren?

Answer. We would advise such person to apply to some other church in the Association, and would further advise, that said church taking the whole matter into consideration, shall deal with the case according to its merits, as she would do with one of her own members.

Resolved, That we believe a diffusion of knowledge and truth by means of religious periodicals, of great importance to the interests of piety and religion. Resolved, That we consider the Biblical Recorder, edited by bro. T. Meredith, as exerting a valuable influence upon the general interests of religion, and more especially upon our particular interests as a denomination, and that such paper has therefore special claims to the consideration and support of the members of our church. Resolved, That we recommend to the members of the different churches composing our Association, that each one having the ability, will become a subscriber to the Recorder. Resolved, That each member of the prsent Association will exert himself to obtain a list of subscribers to the Recorder, and forward them immediately to the Editor.

Resolved, That the ministers within the bounds of the Flat River Association be earnestly requested to deliver a discourse in their respective churches, of which they have the charge, on the subject of Family Prayer.

Appointed Elders Wm. H. Jordan and Wm. Jones delegates to the Bap. State Convention of N. Carolina, to be held at Boiling Spring Camp Ground, Henderson co. to commence on the Friday before the third Lord's day in October, 1844. Should either of the brethren appointed to attend said Convention fail to do so, any other member of the Association is authorized to attend in his place.

At the close of the business, at the request of the Moderator, the Association was affectionately addressed by the Rev. T. Meredith. After singing and prayer by Brother Meredith, the Association adjourned to time and place above mentioned.

TREASURER'S REPORT,

T. B. Barnett, Treasurer,

In account with the Flat River Association, Dr.

To former balance,		$21 75
To present Contributions,		34 18
To Cash from Cash,		5 00
Cr.—By Cash paid R. I. Mitchell for printing Minutes of 1842,	$31 00	
By amoumt allowed Clerk,	10 00	
		41 00
Balance on hand,		19 94

WM. H. JORDAN, Moderator.

T. B. BARNETT, Clerk.

CIRCULAR LETTER.

Dear Brethren:—Pursuant to the appointment of our last Association, we shall address you, at this time, on the subject of "a call to the ministry." In submitting our views upon this subject, we shall state what appears to us to be some of the evidences of a divine call to this sacred and great work. That the public ministry of the word is an appointment of Jesus Christ, the Head of the Church, to be perpetuated during all time, is, we think, taught in the New Testament. Our Savior, while on earth, called, ordained, and sent out ministers, Matt. x. 7. "And as ye go, preach, saying, the kingdom of heaven is at hand. See also the seventy, Luke x. 1. "After these things the Lord appointed other seventy also, and sent them, two and two, before his face, into every city and place whither he himself would come," &c. From the commission given after his resurrection, it is evident that the ministry is to be continued to the end of time. See Matt. xxviii. 19, 20. It is plain that the promise to be with them to the end of the world, extends to their successors. The apostles ordained ministers in all the Churches. Paul was a "chosen vessel, called to be an apostle." See Acts xiii. 2. Rom. x. 15. 1 Cor. i. 21. 2 Cor. v. 19, 20. See also the duties of Pastor and Churches, as expressed in the New Testament. No one can read the passages to which we have referred, without arriving at the conclusion that it is the will of our Savior that the gospel shall be preached to the end of time. With regard to those who should officiate, we believe many entertain wrong views: some are of opinion that if a man has received forgiveness of his sins, and has talents which would qualify him to be useful as a preacher, it is his duty to engage in the ministry, whether he has any particular impression to do so or not. Under the Old Testament dispensation, an indication of the divine will was necessary. See Jer. xxiii. 21. "I have not sent these prophets, yet they run," &c. "No man taketh this honor to himself, but he that is called of God, as was Aaron." Under the Christian dispensation does an inspired apostle exclaim, "How can they preach except they be sent?" Said the apostle Paul, "For necessity is laid upon me; yea, wo is me if I preach not the gospel." We cannot for a moment believe that it is a matter of so little importance, that every man who may have talents, may embark in it without any indication of the divine will. May not such anticipate the interrogation, "Who hath required this at thy hand?" Again: others are taught to believe, that if they can possibly resist their impressions and convictions on this subject, they are not called of God to this work. When asked for advice by young brethren whose minds are impressed with this duty, some have said, "If you

can put off your impressions, do so." They are often treated with coldness and suspicion—obstacles are thrown in their way to test the purity of their motives. In this way many timid and unassuming young brethren have been induced to quench the spirit to a fearful extent, and neglect this duty for a number of years, who have afterwards engaged in the work of the ministry, and are now lamenting that so much of their time has run to waste. Men quench the spirit and neglect other duties, as joining the Church, family prayer, &c. A man may neglect his duty to preach, as he may any other. Many are now putting it off, whose duty it is to be preaching, while sinners are dying around them. Others are omitting to qualify themselves for this great work, by neglecting the improvement of their minds. God hath given them minds, and made it their duty to improve them.

1. A man who is called of God to the work of the gospel ministry, must be a converted man—must have himself been "made anew in Christ Jesus;" his life must correspond with his profession. "A bishop must be blameless." Those who intrude themselves into the ministry without religion, as some do, may of all men expect the sorest judgment; better would it have been for such never to have had an existence.

2. He must be a pious man: so devoted to God and the cause of godliness, as faithfully to discharge all the duties connected with his office; so endeared to the cause for which he pleads, as to render himself an example of piety and faithfulness. Timothy is directed by the apostle Paul, his father in the gospel, to commit the gospel to faithful men, who shall be able to teach others also, 2 Tim. ii. 2.

3. We cannot suppose a man called to the ministry who does not possess zeal for the promotion of the cause of Christ, the conversion of sinners, and the extension of the Redeemer's kingdom. He feels a constant, restless, irresistible impulse, to do with his might whatsoever his hand findeth to do, for the conversion of sinners and the spread of the truth. And this impulse will discover itself, not by direct and ostentatious pretensions, but by a modest and unassuming perseverance in the improvement of all opportunities for advancing the work which lies nearest his heart. This is clearly the spirit which actuated the apostles; and it is as clearly that which governs the life of every faithful minister. To suppose, therefore, that this spirit shall not form a leading constituent in a call to the services of the sanctuary, is to suppose a manifest contradiction in things.

4. He is impressed with the worth of souls. Having his mind much exercised upon this subject, often when alone, his mind is drawn out in a frame of exhortation, or in the investigation of some text. When at the house of God, he frequently feels a

strong inclination to speak—while he beholds sinners around him exposed to everlasting ruin—yet he views the work of so much importance, the responsibilities of such a calling so great, that we expect to find, "in every case of a genuine call to the ministry, much desire, much fear, much humiliation, much doubting, much solemn sense of duty, much self-consecration, and much humble inquiry at the throne of grace"—viewing the souls of men as worth infinitely more than all perishable objects. These mental exercises but increase his impressions to labor for their spiritual good.

5. The qualifications necessary to a divine call. "To suppose a man called to the ministry whose gifts by nature are unsuited to the occasion, is to suppose the Head of the Church chargeable with the folly of selecting means unadapted to his purpose. On this point, however, too much stress should not be laid at first; for it sometimes happens that talents apparently of the humblest order, afterwards, by appropriate cultivation, make the most respectable, and, in some instances, the most surprising developments." According to our view of this matter, a man may possess the evidences of a divine call, and yet it does not follow that he shall forthwith be ordained to the work of the ministry, ordination being subsequent to the call in point of time. Before a man should receive ordination, he should possess literary attainments to some extent; in addition to his natural ability, he must "be able to teach" as well as "apt to teach." In order to become "an able minister of the New Testament," he must "study to show himself approved unto God, a watchman that needeth not to be ashamed." A man may have impressions to exercise a public gift, and a talent for speaking, and yet it may not be his duty to preach; for there are diversities of gifts by the same spirit, 1 Cor. xii. 4.—"Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy, according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation," Rom. xii. 6—8. Some are called by the same spirit to exercise only the gift of exhortation. This is a very useful and edifying gift: many bury this talent, because they have not the gift of doctrine—such will have to render a fearful account of their stewardship. It is as much the duty of those who possess this talent to improve and exercise it, as it is for those who have the gift of preaching. Those who bury this gift may expect to come to judgment with their skirts stained with the blood of sinners. This gift is even more useful in awakening sinners, than perhaps any other. Numbers who have used well this gift, "going forth weeping bearing precious seed, shall, doubtless, come again with rejoicing, bringing their sheaves with

them." A man may have impressions, together with a strong inclination, to exercise publicly in the service of the Church, and yet it may not be his duty, for the want of suitable qualifications. He must possess a mind susceptible of improvement, and the power of application. A brother called to this office should possess (and this before he is set apart by ordination to the work of the ministry) the following qualifications, as enumerated by the apostle: "A bishop (that is a minister) must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, patient, not a brawler, not covetous, not a novice; moreover, he must have a good report of them that are without." The substance of which is, as we conceive, a minister must be of a good moral character, and have a capacity for preaching, a clear head, a cultivated mind, and, in addition to this, soundness in the faith, with an ardent desire to glorify God.

Dear Brethren—Have you had a view of your guilt and condemnation by reason of sin? Have you been redeemed by the blood of Christ? Has the application of its efficacy been made to the cleansing of your souls from pollution, so that, in the sense of the Scripture, you are converted men? Is your devotion to the cause of Christ such as to entitle you to the endearing appellation of pious men? Does zeal burn upon the altar of your hearts for the conversion of sinners, and the promotion of the cause of Christ on earth? Are your minds impressed with the worth of the souls of men, the honor and glory of God?—Dear Brethren—Have you an abiding impression that your heavenly Father hath a work for you to do in the ministry? And are you still refusing? If so, you are occupying dangerous ground. You may have entered some other business or profession. Can you expect to prosper through life? In death, when you must retrospect the transactions of your life, may you not expect to utter the awful sound, "Wo is me that I have not preached the gospel." Your services are much needed; we have many destitute Churches and much ground unoccupied. "The fields are white already to the harvest."

To the Churches:—Dear Brethren—You should seek out and encourage young gifts. Where there are in our Churches young brethren of piety and talents, impressed with the worth of souls, you should encourage them to obey the call. Prayer meetings are a great means of developing young gifts. Let every Church put forward their young brethren to pray and exhort, and, at the same time, themselves earnestly pray the Lord of the harvest to send forth more laborers. Let the Church wake, and discharge all its respective duties on this subject, and the period is not far distant, when we shall have an ample supply of pious and efficient ministers.

1844

MINUTES

OF THE

FLAT RIVER BAPTIST ASSOCIATION;

HELD AT

BUFFALOE CHURCH,

MECKLENBURG CO., VA.,

AUGUST 9—12, 1844.

RALEIGH:
Printed at the Recorder Office.

MINUTES &c.

Friday, August 9th.

The Introductory sermon was preached by Elder William Jones, from 1. Tim. 4. 8. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The Association was then called to order by Elder Wm. H. Jordan, the Moderator.

Prayer by Elder Samuel Wait.

Letters from seventeen churches were received, read, and their standing noted as follows:

SOUTH SECTION.

Mt. Moriah.	Delegates, Wm. Jones, J. A. White, R. P. Jones. Baptized 4, dismissed 1, excluded 1, died 1, total 106; contributed $1 50.
Friendship.	Delegates, A. Yearby, N. T. Thompson. Dismissed 3, total 31; contributed $1 50.
New Light.	Delegates, S. Penny, P. S. Rogers, B. Nipper. Baptised 15, received by letter 2, restored 2, dismissed 6, excluded 2, died 2, total 189; contributed $3 00.
Brasfields.	Delegates, S. H. Canady, Chs. Weathers,* J. B. Allen.* Baptised 17, dismissed 3, excluded 2, died 1, total 125; contributed $2 00.

WEST SECTION.

Fellowship.	Delegates, J. Garner,* W. Rogers,* C. J. Rogers. Total 29; contributed $1 00.
Concord.	Delegates, T. Green, A. M. Veasy, A. Waller. Baptised 3, received by letter 3, dismissed 6, excluded 2, died 4, total 140; contributed $2 55.
Mt. Zion.	Delegates, J. P. Blaloch,* W. P. B. Slaughter, W. Duncan. Baptized 8, dismissed 1, total 45; contributed $1 40.
Hester's.	Delegates, G. Boswell, H. Hester, Jas. Hobgood. Baptised 13, received by letter 1, dismissed 5, excluded 8, died 1, total 287; contributed $3 00.
Shady Hill,	Delegates, J. W. Parker, D. Umstead. L. Robbards. Baptised 5, died 2, total 37; contributed $1 50.

Rev. Lewis DuPre followed from Luke 13. 7. "Then said he unto the dresser of his vineyard. Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground?"

Rev. Samuel Wait addressed the congregation in behalf of the Baptist State Convention of N. C. After the address a collection was taken up, and $42 collected for the Convention. After an intermission of 40 minutes, Rev. Wm. Jones preached from 2 Peter 3. 10 & 11. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness."

Monday morning 9 *o'clock*, *August* 12*th*.

Met persuant to adjournment: prayer by bro. A. Purify.

Bro. David Umstead applied to the Association for ordination. After several addresses the case was referred back to Shady Hill church.

Appointed T. B. Barnett to superintend the printing and distribution of 500 copies of these minutes.

Ordered that he be allowed $10 for his services. Appointed Brethren James King, Wm. H. Jordan, Anderson Overby, and Willie Daniel, Delegates to the Baptist State Convention of N. C. If either fails to attend, any brother belonging to the Association is authorized to take their places.

The Convention meets in Raleigh, on Friday before the 3d Sabbath in October.

On motion of T. B. Barnett, the following preamble and resolution was introduced, and after discussion, passed unanimously.

Whereas it is necessary that the sum of $ 9,000 shall be raised with as little delay as possible for the relief of Wake Forest College; whereas there are a few brethren who are bound for this amount, and which they will be obliged to raise from their own private resources, if it shall not be obtained by public contribution; and whereas we are not willing either that the existence or prosperity of the College shall be endangered, or that a few brethren shall bear the whole burden of its support, therefore, *Resolved*, That, for the purpose of relieving the College of the aforsaid debt of $ 9,000, this Association recommend to the several churches composing it, that each church raise an amount equal to fifty cents for every white member belonging to the church, as soon as practicable, to be applied to the payment of said debt.

Resolved, further, That we recommend to our brethren and friends, that they subscribe liberally to the Agents appointed by the Board of Trustees, for raising by subscription the said sum of $9,000 for the object aforesaid.

Resolved, further, That each minister having the pastoral charge of churches belonging to this Association is hereby respectfully requested to bring the foregoing resolutions to the attention of their churches and congregations, and urge the claims of Wake Forest College to their support.

On motion of T. B. Barnett, the following preamble and resolution was adopted:

Whereas we have learned, that, at a late meeting of the American Baptist Home Mission Society, a committee was appointed to devise, if possible, some plan of operation, that would be acceptable to the North and South; and whereas said committee are instructed in case such an arrangement cannot be effected, to provide for a dissolution of the Society;—therefore, Resolved, that, in our deliberate judgment all this movement is highly improper, and *entirely uncalled for*. 1*st*. Because it is well known that the constitution as it now stands does equal justice to all concerned. 2*nd*. After many years experience it has been found to be happily adapted for extensive usefulness. 3*rd*. So far as has yet been ascertained none have been found who desire an alteration in the constitution, except such as are leaders in the ranks of abolitionists.

TREASURER'S REPORT.

T. B. Barnett, *Treasurer, in account with the Flat River Association.*

Dr.

To former balance,		$19 94
" present contribution,		32 26
		$52 20

Cr.

By cash paid for printing Minutes, 1843,	$12 00	
" cash allowed Clerk for services, 1843,	10 00	22 00
Balance in hand,		$30 20

On motion, the Convention adjourned to the time and place above mentioned. Prayer by brother Samuel Wait.

WM. H. JORDAN, *Moderator.*

T. B. Barnett, *Clerk.*

1845

MINUTES

OF THE

FLAT RIVER

BAPTIST ASSOCIATION,

HELD AT

HESTER'S MEETING HOUSE,

GRANVILLE COUNTY, N. C.

August 8th, 9th, 10th and 11th, 1845.

OXFORD, N. C.

J. A. COLLINS, PRINTER.

1845.

MINUTES, &c.

The Introductory Sermon was preached by Rev. John B Smith, from 10 Luke, 42 verse: "But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her."

The Moderator being absent the Association was called to order by the Clerk, on motion Rev. Wm. Jones was appointed Moderator pro tem. The Association was opened with prayer by Rev. James Delk.

Letters from 17 churches were received and read, and their standing roled in the following table:

*See table on next page.

A TABLE.

Churches.	Delegates Names.	Baptised	Rec'd by Letter	Restored	Dismissed	Excluded	Died	Total	Contributions.
South Sec.									
Mt. Moriah,	Wm. Jones, J. Cheek, W. Strain,	13	3		2	1	1	118	1 50
Friendship,	H. Yearby, J. Carpenter,				2			28	1 00
Newlight,	S. Penny, H. Thompson, W. H. Tate,	9	3			3		189	3 00
Brassfields	E. Winston, J. Bragg, C. Weathers.	18	2		3	1	1	132	2 00
West Sec.									
Fellowship,	B. Nevils, Wm. A. Rogers, C. J. Rogers	1						30	1 00
Concord,	E. Hester, F. Veasey, A. Waller,	14			5	3	3	143	2 46
Mt. Zion,	J. Shermon, Wm. Tipet, B. Vaughan,	31	3		1	1	1	74	1 60
Hester's,	R. Frasier, G. Boswell, Wm. Hunt,	45	3		7	1	2	308	3 00
Shady Hill,	H. Parker, G. W. Jones, John Peed,	10	1					42	1 80
North Sec.									
Bethel,	D. A. Harris, E. L. Pugh, M. Jones,	25			3		7	133	2 00
Olive Branch,	J. King, J. H. Street, John Smith,	22					2	170	2 00
Buffalo,	W. Daniel, Wm. Owen, A. Overby,	4	1		5	1	4	254	2 00
Grassy Creek,	T. B. Barnett, J. Stovall, Wm. A. Moody		2		8	6	5	260	2 00
East Section									
Island Creek.	T. T. Estis, T. G. Barnett, B. F. Jenkins	5	1	1	5		1	142	1 24
Tabbs Creek,	W. Parham, John Barnett, W Dement,	7			6	2	2	130	1 50
Poplar Creek,	R. Hester,	1			2	1	1	30	75
Corinth,	John Montigue, H. B. Bridges, T. Dement	18	2		2			102	1 50
		223	21	1	61	20	30	2296	30 06

Note.—As all the churches did not send the number of Males and Females, White and Colored, the statement would have been so imperfect that I did not insert it.

The Association proceeded to vote by ballot for Moderator and Clerk, Brethren George W. Jones and William A Moody appointed to receive the votes, who reported that Rev, William Jones was duly elected Moderator and T. B. Barnett Clerk.

An invitation was given by the Moderator to visiting brethren in the ministry to take seats with us. Brethren N. M. Havins and E. W. West accepted the invitation.

Corresponding Messengers from sister Associations were invited to present themselves. Brethren John B. Smith, James Delk, Samuel Roffe and M. Stone, with Minutes from the Concord Association. Simon Gentry, Thomas King, N .J. Palmer and J. W. Hunt from Beulah Association, with minutes, J. Solomon from Tar River Association with minutes, James Dennis and James S. Purify from Raleigh Association, all were cordially received.

Appointed George W. Jones and Wm. A. Moody a committee of Finance

Appointed James M. Satterwhite, H. Hester, and James Hobgood a committee to supply the pulpit with Ministers during the Association. Appointed D. A. Harris, Wm. A. Rogers, T. G. Barnett with the Moderator and Clerk a committee of arrangement.

On motion resolved that the Moderotor appoint Committees in the various benevolent institutions to report to the next Association.

Pursuant to the above resolution the following committee were appointed.

On Periodicals, R. D. Bumpass, D. A. Harris and James H. Street; on Foreign Mission, T. B. Barnett, J.Stovall and L. Stone; on Home Mission, T. T. Estis, R. Hester and B. F. Jenkins; on Education, G. W. Jones, John Peed. Harrison Parker; on Temperance, Wm. Duskin, Wm. Strain and T. Burroughs; on Bible Society, N. E Canady, Wm. A. Rogers and T. B. Lyon; on Tracts, S. H. Canady, J. Montigue, H. B. Bridges; on Sabbath School, Elijah Hester, Wm. E. Oakley, and J. M. Mangum; on Changes, James W. Check, J. J. Blackwood and C. J. Rogers.

Adjourned to Saturday 9 o'clock a. m., Prayer bro. J. S. Purify.

SATURDAY, 9 O'CLOCC, A. M.

Met pursuant to adjournment; Prayer by brother Denis.

Called the roll.

Committee of arrangement reported, report received and the Committee discharged.

Corresponding Messengers appointed to correspond with sister Associations called on to report. Bro. Jones reported that bro. J. White attended the Sandy Creek, brethren T. T. Estis and R. Hester reported that they and Wm. H. Jordan attended the Tar River. Those who did not attend were excused.

Appointed Messengers to the following Associations: Wm. Jones, Wm. Strain, J. White to Sandy Creek at Mineral Spring Chatham County 4th Saturday in September: Williamson Parham, T. B Barnett, L. Stone and James King to Concord 1846. Wm. Jones Elijah Hester, G. W. Jones, W. Dement and Wm. E. Oakley to Raleigh at Mt. Pisgoh Chatham County Saturday before the 2nd Sabbath in October. D. A. Harris, E. L. Pugh, R. D. Bumpass, T. B. Barnett to Dan River; E. Hester, T: T. Estis, H. B. Bridges and R. Hester to Tar River at the Maple Springs Franklin County Saturday before the 1st Sabbath in October next.

Resolved, That if any of the above named brethren fail to attend, any member belonging to this Association is authorised to take their places.

Quarry from Friendship Church.

"Is it not a crime of sufficient importance, to deal with a member of our denomination who makes it a business to break the Sabbath by perfoming a trip or voyage solely of a worldly nature, when said member could easily postpone the trip or voyage without any loss." Ans. It is.

2. "If it be a crime which ought to be acted upon by a church: We ask the Association as an advisary Counsil to advise a church how she ought to act with such a member.

Ans. We would recommend to the churches that any person violating the Sabbath day, shall first be instructed on that subject, and if they persist in it after being instructed, that they shall be dealt with for violation of the Sabbath and without suitable concession and reformation be excluded as a disorderly member.

Querry from Bethel Church:

Is it right for a church to grant a member a certificate or letter on the following application: "Brethren, I expect this church thinks hard of me for not bearing a part of the support of the Pastor, but there are two sorts of Baptists, one called Missionary and the other hard side, and I have been going to hear them both preach, and if I hear the pure gospel preached it is by the hard side Baptist, and I wish a letter of dismission for myself and wife."

Ans. We think the church under those circumstances ought not to give a letter or certificate in order for them to obtain membership in another church.

On motion, the Association gave way to the organization of the Bible Society, subject to the call of the Moderator.

SATURDAY EVENING.

Met at the call of the Moderator. On motion, the follloing preamble and resolutions were adopted.

Whereas, it is deemed of the utmost importance to the interest of the Baptist denomination as well as the cause of Christ, that schools both Male and Female should be established and supported in which Seetarian principles opposed to the Doctrine and principles of the Baptist Church should not be taught, but where the simple truths as entertained in the bible should be the only religious tenent circulated : Therefore

Resolved, That we earnestly recommend to the members of this Association and to our brethren generally as far as practicable to send their children and wards to schools under the control and patronage of the Baptist Denomination.

Resolved, That Wake Forest College under the control of the Baptist denomination of this State and the Milton Female Institute to be under the patronage of the Beulah, Ronoake, Dan River and Flat River Associations, are institutions eminently worthy of their patronage and support, and as such we hope they will be sustained.

Adjourned to Monday 9 o'clock, A. M. Prayer by Rev. Jas. King.

SABBATH, 10 O'CLOCK.

Rev. James Delk; preached to a large and attentive congregation from 2 Gallatians 17 verse.

Rev. James Dennis followed from 24 Matthews 14 verse, at the conclusion of Bro. Denns's sermon a collection was taken for the Baptist State Conveution and $37 25 collected, after an intermission of an hour Rev. N. M. Havins preached from 9 Isaiah 11.

MONDAY, 9 O'CLOCK.

The Association met pursuant to adjournment, prayer by bro. E. W. West.

Called the roll.

Appointed the next Association at New Light church Wake County, N. C., to commence on Friday before the second Sabbath in August 1846, at 10 o'clock a. m.

Appointed Rev Wm. Jones to preach the introductory sermon.

Appointed T. B. Barnett to superintend the printing and distribution of of 600 copies of these minutes.

Resolvee, That the Clerk be allowed $10 for his services.

Appointed T. B. Barnett, Wm. W. Jones, H. Hester, and G. W. Jones Delegates to the next Babtist State Convention to meet in Raleigh Friday before the third Sabbath in Octoher.

Resolved, That, if either of the brethren fail to attend any other members can take their place.

TREASURER'S REPORT.

T. B. Barnett Treasurer, in account with the Flat River Association:

DR

To former balance,		$30 20
" present contribution,		30 08
		$60 28

CR

By cash paid for printing Minutes	1844,	$15	
Allowance made Clerk,	1844,	10	25 00
To ballance on hand,			$35 28

Resolved, That we recommend to each church belonging to this Association, to form a Bible Society Auxilary to the Flat River Association Bible Society, and send the funds so collected by their delegates to the Association, to the parent Society.

On motion, the Association adjourned to the time and place above mentioned: prayer by bro. Wm. Jones.

WILLIAM JONES, *Moderator*

THOS. B. BARNETT, *Clerk.*

GRASSY CREEK.

This Church is in the northern part of Granville County. Was planted by James Read, Constituted in October 1765 by Elders James Read and Daniel Marshall, Elder James Read called as their pastor. This church has also enjoyed the pastorial labors of Elders Samuel Harris, Henry Leister, Thomas Vass, Reubin Picket, E. Battle, Robert T. Daniel, William B. Worrell, Thomas D. Mason, Samuel Duty and James King; the latter is the present pastor and has been for the last 18 years. The monthly meetings are the fourth Sabbath and Saturday before that has been the time of their stated meetings for many years. This church also has the services of Rev. James Delk on the third Sabbath in each month. Grassy Creek has long been noted for an attentive and well ordered congregation, perhaps the largest in the State. This church has enjoyed many extensive and glorious revivals of religion. The writer has witnessed three revivals within the last 12 or 14 years, at each of those revivals from fifty to one hundred professed religion.

Island Creek, Olive Branch and Hester's Churches were constituted pretty much with members from Grassy Creek; many who were once members of this church are now scattered far and wide in distant lands. Many have made their graves among

strangers and many are now in Heaven praising their Saviour for free love and dying grace.

In 1770 the Seperate Baptist Association met at Grassy Creek, at which time and place said Association was divided. The churches had become numerous, there being a considerable number in Virginia, North and South Carolina. In order that the division might be amicably they remained fasting and praying three days, and then agreed to divide the Association into three Districts one in each State. In May 1789 the Roanoke Association held its second meeting with Grassy Creek Church; in 1793 the said Association met there again, Grassy Creek then belonged to the Roanoke Association, in October 1794 the Roanoke Association met at Catawba Meeting House in Halifax, Va, and was divided, making the State line the boundary between the two Associations. The Churches in N. C. were constituted under the name of the Flat *River* Association, ever since that time Grassy Creek has belonged to the Flat River Association.

In 1829 a Missionary Society was formed at this church and about $100 collected for that object. Dear Brethren why is there such a change, can we get *even* $20 *now* for the Convention of North Carolina? "Oh tell *it* not in Gath, publish *it* not in the streets of Askelon." But let us repent and beg forgiveness of Him who was rich but for our sakes became poor, and let us in future come up to the help of the mighty. As this was one of the first churches in the Association to assist in sending the Gospel to the benighted heathens let us continue to send them the word of life. Their souls are as valuable as ever and their claims upon us are equally as pressing. In 1839 the Baptist State Convention of N. C. met at Grassy Creek.

In 1769, Elders James Read the Father and pastor of this church was excluded. The 21st November 1770 the church called in help and after due deliberations they confirmed his expulsion. In July 1771 Elder Read offered again for restoration he was still rejected, in July 1772 he made another application, and was again rejected, on the 7th September the church called in help and he was restored to fellowship, and in November 1772 he was restored to the free exercise of his ministerial function. We mention this to show how cautiously they acted in those days.

BUFFALOE CHURCH.

Is in the Southern part of Mecklenburg county Va., was constituted in 1778 by Elders James Read and Samuel Harris with 30 members, James Read pastor followed by Elders Henry Leister, James Watkins, Balam Izzle, Pleasant Gold, John B. Smith and James King who is their present pastor. This is a church of happy standing and has been blessed with several re-

vivals, many years ago there were 90 added to this church from one revival. In 1843 Rev James King baptised 93 at this church. Buffalo once belonged to the Roanoke Association, and in October 1796 the said Association met with this church, again in October 1802.

This church united with the Flat River Association many years ago though the precise time is not known.

BRASSFIELD'S CHURCH,

Is in the Southern part of Granville county N. C., was constituted August 30th 1823 by Elders Z. Allen, James Weathers. and William B. Worrell with 19 members. Z Allen pastor; Z. Allen was pastor for 20 years, during his pastorial services the church enjoyed five revivals, and he had the pleasure of baptising all of his children, 9 in number. What a pleasant sight, the pastor his wife and nine childred all members of the same church, all surrounding the Lord's table together. Happy and highly favored family.

TABBS CREEK

Church is in Granville county three miles south-east from Oxford, was planted by Elder George Robbards—constituted about 1792.

MT. ZION CHURCH,

Is in the southern part of Granville county, was constituted the 28th October 1840 by Elder R. McNabb and A. S. Wynn with 18 members. R. McNabb pastor. This church withdrew from the Tar River church owing to the mother church being anti-missionary, Eld. Henry Spivey is their preseut pastor. This church has enjoyed one or two revivals of religion.

POPLAR CREEK CHURCH.

Is in Granville county, was constituted by Elders Josiah Crudup and Samuel Duty the 24th September 1836.

CONCORD,

This church is in the southern part of Granville county N. C., was constituted by Elders George Robbards, J. Rucks and James Weathers in 1805, Pastors, Elders Thomas Crocker, Wm. E. Oakley R. McNabb—Wm. E. Oakley present pastor. This church has enjoyed three revivals.

MT. MORIAH

Church is in Orange county five miles North-East of Chapel Hill, was constituted in 1823 by Elders James Ferrell and Wm. Farlting, Pastors James Ferrell, Thomas Freeman, William Farthing, Thomas D. Armstrong, P. Doud, John Purify, A. S. Wynn and Wm. Jones who is the present pastor, this church has two Sabbath schools and one Temperance society.

BETHEL CHURCH

Is in Person county N. C., formerly in Halifax Va., was consti

tuted in 1774 in Halifax Va. by the name of Mayo with 100 members, owing to the church book getting burnt we can only give a short sketch of this church; it was planted by Elder Reubin Picket who remained pastor until 1820 then Elder John Brooks was pastor for several years, who was followed by Elder James King and he by Dr. J. S. Baker, Elder S. Pleasant is the present pastor. In 1802 this church enjoyed a great and glorious revival of religion 120 members were added from this revival, making 400 members then in fellowship, the following churches have been constituted by taking members from Bethel Church, Black walnut, Olive Branch, Ephesus and Mill Creek. In 1837 this Church come very near being torne assunder owing to the anti-missionary spirit, but we rejoice that the majority stood firm and the minority withdrew and joined other churches more congenial to their feelings. This church was once a member of the Roanoke Association and in 1804 the said Association met there.

SHADY HILL

Church is in Orange county and is an interesting and flourishing Church, wss constituted in 1840 by Elders James Dennis and Wm. Jones with 7 members. Bro. Jones has been their pastor ever since the constitution.

CORINTH CHURCH

Is in Granville county was constituted August 1, 1835 by Elders Z. Allen and James Weathers with 14 members; Elder Z. Allen pastor to 1842 Elder Samuel Wait was pastor for one or two years, Elder W. Adkerson is their present pastor, have enjoyed one or two revivals.

NEW LIGHT

Church is in Wake county. The Clerk informs me that he is unable to give me any information respecting the constitution &c. of this church but supposes it was constituted some fifty or sixty years ago, it was under the pastorial charge of Rev. James Weathers for many years, Rev Z. Allen was pastor for several years. Rev. Thomas Crocker is the present pastor.

FELLOWSHIP,

This church is in Granville county, was constituted the 26th April 1840, by brethren Z. Allen and A. S. Wynn with 18 members, Z. Allen former pastor Rev. Elijah Hester present pastor.

OLIVE BRANCH,

Is in Person county N. C., was constituted November 18, 1831 by Elders James King and Wm. Burns with 61 membars. Bro. King has been pastor ever since it was constituted, has been blessed with several revivals.

FRIENDSHIP CHURCH

Is in Wake county, was constituted in 1822 by Elders James

Ferrell and Wm. Farthing by the name of New Bethel with 45 members, afterwards the name was changed to Chestnut Grove in 1837 a difficulty arose which resulted in the division of the church, see Minutes of the Association 1838.

After the seperation this church was called Friendship, and has had the pastorial services of Elders A. S. Wynn, W Atkerson, James Dennis and J. Honeycut who is their present pastor, have enjoyed one revival.

ISLAND CREEK CHURCH

Is in Granville county near Williamsborough, was constituted at the old meeting house in 1820 by Elders James Weathers Z. Allen and P. Gold with 42 members from Grassy Creek Church. Pastors Elders William B, Worrell, Thomas Crocker, William H. Jordan, William Burns, Thomas King and James Delk who is the present pastor. This church has enjoyed three revivals. While Island Creek was a branch of Grassy Creek Elders Thomas Vass, Robert T. Daniel, E. Battle and Thomas D. Mason frequently preached there.

Death has made rapid strides in Island Creek Church. Few churches have lost as many valuable members in so short a time as this church has. Not a single one remains of the 42 constituting the church in 1820, there are only four or five of them [and not more] living, and they are in a distant land, many have been called away in the prime of life. The writer well recollects the day this church was constituted and it seems as but yesterday. But alas! alas! where is my dear father and mother and those affectionate uncles, aunts and cousins and those kind neighbors and friends—where is that holy man of God the first pastor (Rev. Wm. B. Worrell) who was the companion of my youth. And where are those lovely sisters, relations and friends who became members after the constitution of this church. We shall see them no more until we meet at the bar of God. They are gone to meet their Saviour, where they can behold him as he is without a dimming veil between. Dear brethren, death hath deprived you of *many* of your *most valuable* members. And you soon must follow them into a world of spirits, may you follow their examples and die their death and meet them in Heaven. Let me just say to you, "Whatsoever thy hands findeth to do, do *it* with thy might for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest."

HESTER'S CHURCH

Is within five miles of Oxford was planted by Rev. Wm. B. Worrell and constituted by Elders Z. Allen and Wm. B. Worrell in 1823 with 18 members, Brother Worrell pastor. This church has been blessed with many great and glorious revivals. It is

now the the largest church in the Association. The writer accompanyed Rev. Wm.B. Worrell to the meeting house the first time there was a sermon preached in it, we met our venerable Brother Hester [whose name the church bears] in the yard, the only person on the ground. After waiting sometime Brother Worrell preached to a small congregation; I concluded that I had never seen such a gloomy prospect for a church. Little did we think that in about 20 years this would be the largest church in the Association. This should teach us not to despise small things. This church has enjoyed the pastorial service of Elders Wm.B. Worrell, Samuel Duty, James King, Thomas King and William Jones, the latter is their present pastor. A very large congregation attends this church.

Dear Brethren, I have labored faithfully to collect all the information in my power respecting your churches, and though the history falls short of my expectation, I hope a great deal of it will be interesting to you. Your Clerks can inform you that the old church books have been badly preserved. I here offer the clerks my thanks for the assistance which they have given me.

T. B. BARNETT.

A table giving the names of the Ordained & Licentiate Ministers in the Flat River Association the church where their membership is and their Post Office.

Ordained Ministers.	Churches.	Post Offices.
James King	Olive Branch	Blue Wing N. C.
William Jones	Mt. Moriah	Chapel Hill "
Elijah Hester	Concord	Dutchville "
Samuel Duty	Mt. Zion	Oxford "
Willism E. Oakley		Dutchville "
Licentiates.		
Drury A. Harris	Bethel	Mill Creek "
David Umstead	Shady Hill	Red Mountain "
John Montague	Corinth	Oxford "
James Jackson	Hester's	Forestville "

PROCEEDINGS OF THE BIBLE SOCIETY.

On motion; Rev James King was appointed President and T. B. Barnett recording secretary *pro tem.* On motion of T. B. Barnett the following Constitution was unanimously adopted.

Art. 1st. This Society shall be called the Flat River Association Bible Society, Auxiliary to the North Carolina Babtist Bible Society:

" 2nd. The object of this Society shall be to supply our own destitute first, and with our surplus funds to aid the parent Society, to be sent up by Delegates appointed by this Society.

" 3rd. The contribution of one dollar annually shall constitute membership.

" 4th. The contribution of ten dollars at any one time shall constitute a life member.

" 5th. The officers shall be a President 2 vice Presidents a Treasurer, a recording and corresponeing Secretary who with twenty other persons shall constitute a Board of Directors five of whom shall form a corum, all of whom shall be elected annually.

" 6th. The Annual meeting of this Society shall be held during the meeting of the Flat River Association. The Board can have meetings at such times & places as they may think best.

" 7 This constitution shall be subject to amendment by a vote of two thirds of the members present.

The follwing Officers were duly elected.

Rev. James King, *President.* } T. B. Barnett, *Sec'y.*
" E. Hester, *vice Pres't* } G. W. Jones, *cor. Sec'y.*
Col. T. T. Estis, " *Pres't* } H. Hester, *Treasurer.*

BOARD OF MANAGERS.

R. D. Bumpass, A. H. Harris, H. Yearby, Joseph Howard, Williamson Parham, S. H. Canady, John Shermon, William Jones, C. J. Rogers Wm. Duskin, Samuel Vines, William A. Rogers, James B. Hobgood, Sander Penny, Elijah Winston, J. M. Norwood, Randolph Hester R. D. Jones, N. E. Canedy and H. B. Bridges.

Interesting addresses were delivered by brethren James Dennis, E. W. West and N. M. Havins. Cards was then circulated and the following amounts obtained.

T. T. Estis	$5	F. Veasey	$1	B. Vaughan	$1
William Strain	1	William A. Rogers	1	W. Jones	1
G. W. Jones	1	John Peed	1	E. Winston	1
T. B. Barnett	1	H. Hester	1	J. Norwood	1
F. B. Norwood	1	Jas. B. Hobgood	1	C. Weathers	1
S. Vines	1	C. Hedgpeath	1	R. Hester	1
James King	1	J. Howard	1	R. D. Jones	1
Williamson Parham	1	Sanders Penny	1	P. Meadows	0 75
H. Yearby	1	J. Shermon	1	H. Thompson	1 00
William Stanall	1	S. H. Canaday	1	Cash	0 50

A Table showing the Churches their Pastors, Deacons, Clerks, Post Offices and Monthly Meetings.

Churches.	Deacons.	Post Office.	Clerks.	Pastors.	Mo. M
					Sabba
Grassy Creek	T B Barnett, F Hester, J Stovall, J Overby,	Abrams Plains	Thos Hester	James King	4th
Buffalo	T Owen Wm. Owen, Willey Daniel,	White House	A Overby	Ditto	1st
Bethel	M Woody, G Wade, D A Harris, E L Pugh,	Mill Creek	W H Lawson	S Pleasant	1st
Brassfield's	Thomas B Allen, Wm Allen, N E Canaday.	Tranquility	N E Canaday	H S Spivey	3rd
Tabbs Creek	Williamson Parham, Wilson Dement,	Oxford	L Parham	J S Purify	4th
Mt. Zion	J P Blalock, J Obrien, A Slaughter,	Berea	W P B Slau'ter	H S Spivey	4th
Poplar Creek	Randolph Hester,	Henderson	P Dement	P H Smith	2nd
Island Creek	Joseph P Davis,	Williamsboro'	T G Barnett	James Delk	4th
Hester's	R Frasier, T Vass, G Boswell, J Hobgood, J Satterwhite	Oxford	J Howard	Wm Jones	2nd
Mt. Moriah	William Duskin, Thomas Burroughs,	Chapel Hill	J J Blackwood	Ditto	1st
Shady Hill	George W Jones, Harrison Parker,	Red Mountain	G W Jones	Ditto	4th
Olive Branch	R D Bumpass,	Mill Creek	William King	James King	3rd
New Light	S Penney, R Thompson, J Oneal, J M Mangum	New Light	J M Mangum	T Crocker	2nd
Friendship	Hutson Yearby, James Allen,	Rogers' Store	N T Thompson	W Atkerson	4th
Fellowship	Joseph W Robbertson, Calvin J Rogers,	Fish Dam	C J Rogers	Elijah Hester	4th
Corinth	Young Montague, Thomas Dement,	Oxford	J Montague	W Atkerson	1st
Concord	William Veasey, C B Lyon,	Dutchville	T B Lyon	Wm E Oakley	1st

1846

MINUTES

OF THE

FLAT RIVER ASSOCIATION,

HELD AT

NEW LIGHT MEETING HOUSE,

WAKE COUNTY, N. C., AUGUST 7—10, 1846.

Friday, Aug. 7th, 1846.

The Introductory Sermon was preached by Rev. Wm. Jones, from 2 Cor. v. 13: "For whether we be beside ourselves, it is to God; or whether we be sober it is for your cause."

The delegates assembled and were called to order by the Moderator, and after singing and prayer by Elder James Dennis, proceeded to business.

Letters from the following churches were received and read, and their standing noted in the following table:

CHURCHES.	DELEGATES NAMES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Dead.	Total.	Contributions.
Mt. Moriah,	W. Jones, N. Trice,* A. C. Jones.	11				1	2	127	$ 1 75
New Bethel,	H. Yearly, B. Rogers, Willis S. Thompson,			1	4			50	1 50
Newlight,	J Allen, J M Mangum, R Thompson,	5	3		2	2	1	192	3 00
Brasfields,	N E Canady, T B Allen, S Bailey,	6			3	1	3	130	2 00
Fellowship,	J. Nevils, J. W. Robertson, J. C. Rogers,	8						38	80
Concord,	E Hester, J Dolby, W B Robertson.				15			127	2 50
Mt. Zion,	J J Rogers, B Vaugn, P Meadows,		2				1	77	1 35
Hester's,	H Hester, J M Satterwhite, J Howard,*	6	1	1	2	5	2	318	3 00
Shady Hill,	A Cain, G W Jones, D H Parker,	1			13	1	1	33	1 50
Flat Ri'r.Union, Bethel,	D Umstead, W Parish, J Peed, *							46	1 50
Olive Branch,	R D Bumpass J H Street,* J W Townsend,*	1	6		6	3	3	165	2 00
Buffaloe,	R Yancy, A M Perkins,		2		12	1	6	238	2 00
Grassy Creek,	T B Barnett J Harris G W Pittard,	2			4		6	252	2 25
Island Creek,	J M Norwood,* N M Norwood,* J P Davis,*	10			2	1	1	154	1 10
Tabbs' Creek,	C Parham,* A C Parham,* W W Dement,*	12			4	4	4	128	1 50
Poplar Creek,	T T Estis,* R Hester,	3	1		1		1	31	75
Corinth,	H B Bridges, J E Montague, J W Pittard,				1	2	1	97	1 50
		65	15	2	69	21	32	2203	$31 10

Those marked thus * were absent.

A petition from a new church, "Flat River Union," for admission was handed in, stating their belief, &c., and, on motion, was received. The Moderator gave the delegates the right hand of fellowship.

Appointed Brethren Benjamin Rogers and James M. Satterwhite a committee to receive the votes for Moderator and Clerk.

The above committee reported that Rev. Elijah Hester was elected Moderator and T. B. Barnett Clerk. Willis S. Thompson appointed assistant Clerk.

An invitation was given by the Moderator to brethren in the ministry to take seats with us. Rev. William E. Oakley accepted the invitation.

Corresponding Messengers from sister Associations were requested to take seats. Brethren L. DuPre from Concord, Josiah Solomon, T. Crocker, Isaac Winston from Tar River, J. Dennis, J. S. Purify, M. Thompson, and Wm. T. Brooks from Raleigh, certified their appointments, and took seats with us.

Appointed N. E. Canady and J. M. Mangum a committee of Finance.

Appointed Brethren T. Crocker, J. M. Mangum, B. Rogers, R. Thompson, and N. E. Canady a committee to arrange religious services.

Appointed J. M. Mangum, W. S. Thompson, Wm. Jones, with the Moderator and Clerk, a committee of arrangement.

Adjourned to Saturday morning 10 o'clock. Prayer by bro. DuPre.

Saturday Morning, August 8.

Met persuant to adjournment. Prayer by brother Dennis. Called the roll. Read the proceedings of yesterday.

Committee of arrangement reported, report received and committee discharged.

Read the rules of decorum.

Corresponding messengers appointed last Association to correspond with sister Associations called on to report. Bro. Wm. Jones reported that those appointed to Sandy Creek, and Raleigh did not attend. R. D. Bumpass reported that Bro. E. L. Pugh attended Dan River. Brethren H. B. Bridges and R. Hester reported that they attended Tar River. T. B. Barnett reported that he attended with all the brethren appointed to the Concord Association, and were affectionately received.

Committee of Finance reported that they had received $29 from the churches to pay for the minutes.

Appointed messengers to the following Associations: Brethren Elijah Hester, James M. Mangum and William E. Oakley to Raleigh, D. A. Harris, William Jones and H. B. Bridges to Beulah; H. B. Bridges, R. Hester, and N. E. Canady to Tar River; T. B. Barnett, Wm. E. Oakley, L. B. Stone and Williamson Parham to Concord 1847; N. E. Canady, R. P. Jones, N. Trice and B. Rogers to Sandy Creek; James King, James A. King, R. D. Bumpass and E. L. Pugh to Dan River.

Resolved, That if any of the above brethren fail to attend any brother belonging to the Association is authorised to fill their places.

Committee being called on to report, R. D. Bumpass presented the following upon Periodicals, which was received:

The Committee on Periodicals report, that they have taken the subject under consideration and consider their inestimable blessings. Well calculated to do

much in the advancement of the Redeemer's Kingdom, many of the people of God who were in darkness and inactive, by them have had their minds enlightened, have gathered knowledge of the various Missionary operations which the Lord is carrying on in the world, and are now engaged in these good works by their prayers and alms. They have also been instrumental in putting down much prejudice against our College, the education of the Ministry, the cause of Temperance, Sabbath Schools, Domestic Missions, &c.

Dear Brethren, let us be thankful to God for what has been accomplished and take courage, for there is much still to do, many of our brethren are still inactive. They too may be brought to be laborers in these works of benevolence, and receive the smiles of their Heavenly Father. There are millions of immortal souls yet in darkness who know nothing of Jesus Christ, the Saviour of sinners, destitute of the Bible and a preached Gospel. We should feel a deep concern for them and send them the word of God, the heralds of the cross, give them our prayers and alms. Much of this work may be accomplished by the circulation of religious periodicals, for through them we can learn the condition of the heathen nations, and the wants of our Missionaries. We should feel thankful to God for the Recorder edited by our esteemed brother Meredith, and should see that it is well sustained. We are satisfied that it has done much good. Let us take a deep interest in its future prosperity, add to its list many new subscribers, *pay punctually*, and pray that the Lord may bless the editor and guide him in all his labors.

All of which is respectfully submitted.

R. D. BUMPASS, Ch'm.

S. H. Canady presented the following upon Tracts:

Your committee on Tracts respectfully report that we believe that a great deal of good has been accomplished by their distribution, and further believe that good yet remains unaccomplished which if proper steps were taken in distributing tracts would be experienced in a short time.

Therefore, Resolved, That the Association respectfully request the churches composing this Association to take up a collection among themselves for the purpose of purchasing and distributing them.

Respectfully submitted.

S. H. CANADY, Ch'm.

The Corinth Church having requested the Association to examine brother John Montague for ordination—the following brethren were appointed a committee to examine bro. Montague: James S. Purify, Wm. T. Brooks, Thomas Crocker, Wm. Jones, James Dennis and L. DuPre.

The Flat River Union Church sent up a petition for a Presbytery to ordain bro. David Umstead, and upon motion the following resolution was passed:

Whereas, the petition from the Flat River Union Church does not come within the jurisdiction of this body: Therefore, Resolved, That brother Umstead be requested to appear before the above committee for examination as to his qualifications for ordination. Bro. Umstead consented to do so.

Bro. George W. Jones presented the following report on Education:

Your committee to whom was referred the subject of Education beg leave to make the following report: That whilst they view on the one hand, with the liveliest feelings of joy, the interest that many feel on the subject of education,

yet they cannot be insensible to the indifference, apathy and even opposition of others. Supposing the material world to stand still, they by analogy suppose that the mental ought also; believing that the tendency of all human knowledge, and that its cultivation rather indisposes the mind to the contemplation of those divine truths which are revealed in Holy Writ.

The great masses however, we have reason to believe, are sensibly alive to its importance, and the greatest efforts are being made far its dissemination and advancement. When we consider the capabilities of the human mind, that immortal principle, one can scarce refrain from believng it to be unbounded in its acquisitions. It takes hold of the elements of nature, and applies them to purposes useful to man. It descends into the mighty ocean and from its dark storehouses brings forth the hidden treasures of nature—it takes the wings of the morning and explores the uttermost parts of the earth—it soares aloft amid the starry heavens, and reveals to us their order, symetry and beauty; it founds states and empires and invents wholesome and salutary laws adapted to their moral, social and political condition—it is in fine that moral lever by which we can sway the world.

If you wish to see what kind of a being man is without improvemen', go to the untutored child of the forest. There he will be seen more wild than the winds that howl around him, more fierce than the lightnings that play around his head—the child of want, of misery, wretchedness and squalidity; no innocent intellectual joys, no social pleasurers are his, no joyous contemplation of the past, no bright visions of the future, ever occupy his inert and benighted mind; but he sits on the moss-grown rock, wrapped in moody melancholy, influenced by nothing save the objects that surround him. It has been our lot to live in an age which has witnessed the effects of knowledge on such a being as has been imperfectly described. Its bright, shining and vivid rays have suddenly dispelled the dark dank mists of ignorance, superstition and barbarism, that shrouded their minds and made them susceptible of those noble and divine truths which are able "to save the soul." As it is necessary that the pioneer of the forest with axe in hand, should go before colonization to prepare the road, and the country for civilization, so is it necessary that the light of knowledge should either precede, or at least, be a hand-maid of that divine wisdom which is our consolation for the present, and our brightest hope for the future. Ignorance is said to be the parent of vice and misery. It is also the source of our follies and our superstitions. If then it is the source of so much that is hostile to our holy religion, what efforts ought we who profess ourselves to be christians, to make in spreading the light of truth and knowledge. It is well known also that infidelity and heresy is rife in our land, though it has the character of being the most enlightened nation of the globe. Mormonism, Socialism, Owenism, and a host of other *isms* have had the boldness to raise their unholy and misshapen forms amongst us. We therefore have only to look to an enlightened, pious and zealous clergy to contend against the enemy of souls, and drive his ministers into their natural holds and caverns.

GEO. JONES, Ch'm.

After interesting addresses from Wm. T. Brooks and J. Dennis, it was received.

Report on Special Changes being called for, and on ascertaining there was no report, T. B. Barnett, Wm. Jones and Willis S. Thompson was appointed a committee to report on Monday.

T. B. Barnett read the following report on Foreign Missions:

The command, "Go ye into all the world and preach the gospel to every creature," plainly makes it the duty of christians to aim at the universal spread of the truth, and clearly intimates that their work will not be accomplished, nor their obligation

cease till the nations now sunk in darkness shall see the light of life. That it is the purpose of God for the gospel to be preached to the whole world through the instrumentality of man no one can doubt who has read his Bible attentively. "So the heathen shall fear the name of the Lord and all the kings of the earth thy glory." Psalms, cii. 15. "Declare his glory among the heathen, his marvellous works among all nations." 1 Chron. xvi. 24. "I am God, I will be exalted among the heathen." Ps. xlvi. 11. "My name shall be great among the heathen, saith the Lord of host. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." Ps. ii. 8. And yet notwithstanding the Bible so plainly teaches us our duty there are to be found some openly avowing their opposition to the Missionary cause. *Pretended* disciples of the old school, and *zealous* followers in the old way! But by a little investigation we may find that their boasted claim to antiquity extends only to the year 1827, when the Kehukee Association, by its famous decree, virtually declared itself the only true church of Christ on earth. We have our belief much farther back. The Lord Jesus Christ who himself was a blessed Missionary from the courts of heaven to preach the gospel on earth, and by His death rescue our fallen race from sin and death. The Apostles also were Missionaries, amongst whom was Paul, most distinguished, who rejoiced that he had to preach the gospel among the heathen. We have heard some say that these Missionaries are doing Christ's work. (That is true but not in the sense which they intended it.) That in old time Christ went before and his followers came on behind; but in these latter days men went before and Christ had to follow on behind. That these benevolent institutions are money making institutions; that money is at the bottom of them all; they draw money from the poor to fill the purses of the rich. Is it not strange that these great lovers of money do not join in so they may get their share of the dividends. They remind us of one of old whose bowels of compassion so yearned over the poor, that he was unwilling for a little ointment to be used to annoint the feet of his Lord, whom he professed to follow, and who possessed such an avaricious disposition as to induce him to sue his Lord for thirty pieces of silver, while he so loved him that he was constrained to kiss him on meeting him. Would not those who have such share of affection for the poor, and who are so unwilling for a little of their money to be used to give the gospel to the perishing heathen, enter heaven and knock the harp out of the converted heathen's hands, disrobe God of his glory in the salvation of their souls, scatter firebrands and discord in heaven, and hurl those happy spirits down to hell, simply because it required a little of the poor's money to send them the gospel, which money they wished to handle themselves. And yet some of these very men pretend to preach under that blessed commission which Christ gave after rising from the dead just before his ascension, while standing but one step from heaven, which clearly proves that his church was Missionary and progressive: "Go ye into all the world and preach the gospel to every creature." We have heard some of those ministers say "if God wants the heathen to have the Bible and the Gospel preached to them, He will send it to them, for he has only to burst a star and shower down as many Bibles as he wants to them, and when he wants them to have the Bible He will give it to them in that way, therefore, I will not give a cent to these monied institutions." What nonsense and blasphemy! Oh shame, where is thy blush! We do think it requirers a stretch of charity which the Bible does not justify, to believe those to be Christians who love their money better than they do the Lord Jesus Christ, and the souls of men. Who can hear of thousands and millions of precious souls bowing down to Idol Gods, made of brass, word, or stone, throwing themselvee before the wheels of cars of Jauganaut to be crushed to death as a sacrifice to their dumb idols; can follow that affectionate mother to the bank of the river Ganges and see her casting her precious little babe from her bosom into that watery grave, to be food for the hungry shark and other voracious fish, or see her burying her dear offspring alive, trampling the dust in the grave with her own feet, which is smothering her own beloved child;

can behold the Hindoo widow marching to the funeral pile of her dead husband and there burnt alive upon that pile amidst the shouts of her deluded friends; can hear of thousands and thousands of these deluded beings going down to the dark chambers of death every year without the knowledge of salvation, and feel no sympathy for them, and have no disposition to erect the cross of Christ between them and ruin, and even oppose its erection after hearing of the conversion of thousands of these dark and benighted beings. Can hear their lamentation because they had not received the gospel sooner; for if they had they would not have stained their hands in the innocent blood of their dear little children. Just hear the lamentation of one man while he saw the father and mother enjoying the company of their interesting children. While tears of sorrow streamed from his eyes he said, "Oh! that I had known these blessings were in store for us. Then I should have saved my children alive, and they would have been among that happy group repeating those precious truths—but, alas! I have not one left. And you, my brother, saw me kill child after child, but you never seized this murderous hand and said, stay brother, God is about to bless us, the gospel of salvation is coming to our shores. Now I shall die childless, although I have been the father of nineteen children, all of which I murdered with my own hands"—and sat down and gave vent to his feelings. Cold indeed must be that heart, and small that soul which is unwilling to aid in giving the gospel of salvation to these deluded beings. And yet it is a solemn truth that there are hundreds and thousands of Baptists in North Carolina, and we fear many within the bounds of this Association, who have never contributed the first cent to this glorious cause. "Oh, tell it not in Gath, publish it not in the streets of Askelon." But let them repent of their sins and come up to the help of the Lord against the powers of darkness, lest that awful curse which befell Ananias and Saphira befall them, or when the Lord cometh he findeth you as that slothful servant which hid his Lord's money.

China, containing upwards of 35 millions of souls, so long barred against us, is now thrown open to our Missionaries, and shall we not give them the bread of life? One of North Carolina's own sons, a young man of deep piety, with zeal, energy and talents, one of our own beneficiaries, a graduate of our own College, (Wake Forest,) will sail for China about the first of January next. Will not our churches hold up his hands with their prayers and contributions while he proclaims the glad news of salvation to those immortal beings? Methinks we hear but one voice from all the churches answering, *we will.*

Respectfully submitted.

T. B. BARNETT, *Ch'm.*

After interesting addresses from Brethren J. S. Purify, J. Dennis, T. Crocker and L. DuPre, on motion, the above report was unanimously received.

On motion the Association suspended business, and brother Dennis was requested to lead in prayer. He did so with great fervency, after which was sung,

"Hail sweetest, dearest tie that binds."

On motion, bro. G. W. Thompson, Agent for Wake Forest College, was invited to a seat with us. Also Rev. James Ferrell was invited to take a seat in the Association.

On motion, bro. J. Dennis was appointed to preach a sermon on Sabbath in favor of the Convention of N. C.

Appointed brethren Wm. T. Brooks and L. DuPre to preach on Sabbath.

Adjourned to Monday 9 o'clock. Prayer by Wm. T. Brooks.

SABBATH.

Bro. Wm. T. Brooks preached from 2 Cor. x. 4, 5. Bro. J. Dennis followed from Romans, x. 1. After which a collection was taken up in favor of the Convention. Collected $23 55. After an intermission the congregation again assembled at the stand, and bro. L. DuPre preached from Luke xiv. 19.

Monday, 9 o'clock, A. M.

Met persuant to adjournment. Prayer by bro. DuPre. Called the roll. Read the proceedings of Saturday.

Brother James Ferrell was requested to preach this morning at the stand.

The following report was read on Temperance :

Your committee to whom was referred the subject of temperance beg leave to report, that from long experience and observation, the use of ardent spirits as a beverage or as a luxury, has been the mainspring of more misery, than any other one thing in the world. That it has made more widows, more orphans, and sunk more defenceless women and helpless children into the deepest degradation, misery and want, than any other one thing, wars, pestilence and famine not excepted, and that too, from affluence and ease. That it has been clearly ascertained that at least thirty thousand persons annually sink into a drunkard's grave and immortal souls into a drunkard's hell. For no drunkard is to inherit the kingdom of heaven. That it cost our highly favoured country at least twenty millions of dollars annually, we mean previous to the temperance reform. O my dear brethren could the curse be removed, and that amount applied to relieve the wants of suffering humanity—how many thousands of innocent women and children would it lift from the deepest degradation, misery and want, to affluence and ease. And your committee is fully of the opinion that the religious community can remove the curse in a good degree, and that it is high time that we bestir ourselves and make the effort; we see that the use of alcohol fills our alms houses with paupers, crowds our jails with criminals, and that a large majority of cases in our courts of justice, have their origin from the use of liquor, and that almost nine-tenths of the cases and troubles that takes place in our churches, grow out of the use of ardent spirits. Your committee are also of opinion that the cause of our Lord and Savior Jesus Christ has bled at almost every pore long enough, and that it is high time that the followers of the Saviour rid themselves of the troubles growing out of the use of that soul destroying poison, alcohol.

Therefore, Resolved, that in the estimation of this Association, the making, vending and drinking of intoxicating spirits, as a common drink or beverage, is derogatory to the christian character; and recommend to the churches composing this Association to use all proper vigilence and zeal to induce their respective members to abandon all such.

All of which is most respectfully submitted.

WM. DUSKIN Ch'm.

Bro. J. S. Purify moved its adoption, and followed his motion by an impressive speech, showing the disadvantage of tipling shops, how the churches had been made to bleed on the account of drunkenness, &c. Bro. Isaac Winston, Jones, and DuPre followed with interesting addresses. The report was unanimously adopted.

As two of the committee to examine Brethren Umstead and

Montague have left, Brethren Wm. E. Oakley, H. B. Bridges, and H. Hester were added to that committee.

Bro. N. E. Canady presented the following preamble and resolution. Whereas, there are many families within the bounds of our own State who have not the Bible, and believing it to be our duty to contribute a portion of our effects, not only to furnish the destitute of our own State, but also to contribute to furnish the destitute portions of the inhabitable globe.

Therefore, Resolved, That this Association appoint one of the delegates now in attendance from the churches to lay the claims of the "Flat River Association Bible Society," before their respective churches, to form a Bible Society auxiliary to the Flat River Association Bible Society, and send their funds so collected to the parent Society.

After addresses by N. E. Canady and R. D. Bumpass, it was adopted and the following Brethren appointed under the resolution:

Wm. Jones at Mt. Moriah; W. S. Thompson, New Bethel; J. M. Mangum, New Light; N. E. Canady, Brasfields; C. J. Rogers, Fellowship; E. Hester, Concord; H. Hester, Hesters; G. W. Jones, Shady Hill; A. M. Perkins, Buffaloe; Williamson Parham, Tabbs' Creek; H. B. Bridges, Corinth; R. D. Bumpass, Olive Branch; J. M. Norwood, Island Creek; D. Umstead, Flat River Union; T. B. Barnett, Grassy Creek; P. Meadows, Mt. Zion; R. Hester, Poplar Creek; D. A. Harris, Bethel.

TREASURER'S REPORT.

T. B. Barnett, Treasurer, in account with the Flat River Association.

DR.		
To former balance,		$35 28
Present contribution,		29 00
		$64 28
CR.		
By cash paid for printing Minutes, 1845,	$20 00	
Amount allowed Clerk,	10 00	30 00
To balance in hand,		$34 28
Contributed from Island Creek since,		1 10
		$35 38

Bro. E. Hester moved the adoption of the following resolution: *Resolved*, That we recommend the churches composing this Association to form a Sabbath School at each church.

Brother Hester followed his motion by a very interesting address, showing the great advantage of Sabbath Schools. Bro. John Montague seconded the motion and followed with an appropriate address. The resolution was then adopted.

Appointed the next Association at Olive Branch M. H., Person county, N. C. to commence on Friday before the 2d Sabbath in August, at 11 o'clock.

Appointed Rev. E. Hester to preach the Introductory sermon. Appointed Rev. Wm. H. Jordan to preach a sermon on Sabbath in favor of the Baptist State Convention, and Rev. James S. Purify his alternate.

Report of Examining Committee received and adopted as follows:

Your Committee to whom was referred the examination of brethren Umstead and Montague, beg leave to submit the following: We have heard bro. Umstead preach, and examined him. We are of the opinion that it is best to postpone his ordination. Paul has said that all those who would aspire to such an office should be apt to teach. We do not doubt his piety but think that he should be satisfied to exercise his gifts as an exhorter.

In the case of bro. Montague we also recommend the postponing of his ordination, and that he be requested to prepare a sermon to preach before this body at her next meeting. We are of the opinion that bro. Montague may, by *close* application, become a very acceptable preacher.

JAMES S. PURIFY, *Ch'm.*

Report on Changes being called for, T. B. Barnett read the following:

The short time allowed your Committee upon this subject must be their apology for the imperfection of the report. We can only refer to a few of the many changes which have taken place by those providences of God, which have removed so many zealous and energetic brethren from time to eternity within the last few years. We have only to look around and inquire for our pious parents, our lovely companions, our brothers and sisters, relations, friends, and neighbors, to be reminded of the uncertainty of life, and that solemn injunction, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Where are our venerable and pious brethren, Elders John Gully, Wm. F. Farthing, James Weathers, Pleasant Gold, John Dillaha, John Brooks, and our late Moderator and esteemed friend and brother whose name needs but be mentioned to produce a sensation in the bosom of many present, Rev. Z. Allen, and our beloved brother Wm. B. Worrell for several years the clerk of this Association? Possessing an ardent temperament he entered with his might into whatsoever his hands found to do, and having also a penetrating mind, his efficiency was felt. It has pleased Him whose ways are mysterious to dissolve their connection with earth and to grant them a glorious entrance among the saints in glory.

And may we not also ask, where are our dear brethren, Joseph and Jesse Barnett, Benjamin, James, Francis, Joseph and William Hester, Wm. Floyd, Thos. Hallaburton, Thos. Owen, Charles Smith, Wm. Veasey. Thos. Dement and Thos. Williams, who have so often met with us in our Associations and other places, whose council we have so often received? They have passed away to be seen no more. "They rest from their labors and their works do follow them." But let us only look back to the last Associational year, and what a sad and melancholy scene!

Where is that kind husband, that affectionate wife, that beloved son and daughter, dear brother and sister, devoted friend and neighbor? Alas they are gone, the places that knew them, will know them no more forever. How many that were present at our last meeting, are now in eternity? Where are those young ladies and young men in the bloom of youth, the pictures of health, the stay and

comfort of their parents in their declining age. They have been cut down and hoary hair has been called to mourn over the grave of those so dearly beloved.—How many eyes have been called to weep, and hearts to bleed over the graves of departed friends since we last met together. Many and bitter have been the tears of your committee over departed friends in that time.

Death is making rapid strides in our land, the old, the middle aged, and the young are falling victims to that dread monster. Under these afflictive changes your committee feel that we have great cause of humiliation before God, and therefore present the following resolutions:

Resolved, that we entertain a lively sense of the excellency of our departed friends.

Resolved, that we suspend business for humiliation and prayer.

Respectfully submitted.

T. B. BARNETT, Ch'm.

On motion, the Association joined in singing, "This world explored from pole to pole;" and bro. Wm. Jones led in prayer.

Ordered that 600 copies of these Minutes be printed and distributed. Allowed Clerk $10 for his services.

Appointed N. E. Canady and H. Thompson to the Convention, and if they do not attend any member of the Association is authorised to take their place.

On motion, standing committees were appointed on the following subjects, to report at the next Association:

On Periodicals—D. A. Harris, E. L. Pugh, J. H. Street.
Foreign Missions—G. W. Jones, H. Parker, John Peed.
Home Missions—R. D. Bumpass, R. Hester, J. S. Overby.
Education—T. B. Barnett, T. T. Estis, James Hester.
Temperance—H. Hester, J. Hobgood, F. Hester.
Bible Society—J. Howard, W. Parham, B. Vaughan.
Sabbath Schools—N. E. Canady, J. G. Hester, J. Dolby.
Changes—E. Hester, Wm. E. Oakley, S. H. Canady.

On motion of T. B. Barnett, *Resolved*, that the thanks of this Association be tendered to the friends and neighbors for the very kind and hospitable manner in which we have been entertained.

Adjourned to the time and place before mentioned. Valedictory address and prayer by bro. James Dennis.

ELIJAH HESTER, *Moderator*.

T. B. BARNETT, *Clerk*.

Clerk's address, Abram's Plains; Moderator's address, Dutchville.

N. B.—In the history of Hester's church in the last year's Minutes it is stated that this church was planted by Rev. Wm. B. Worrell, &c. I learn this is a mistake—that, though bro. Worrell preached the first sermon in the House, the church was planted by Rev. Samuel Duty, and bro. Duty was their first pastor. T. B. B.

PROCEEDINGS

OF THE BIBLE SOCIETY.

Saturday evening.

As the President was absent bro. E. Hester, 1st. Vice President, took the chair. Prayer by bro. L. DuPre.

The following officers were elected: Rev. J. King, Prisident; E. Hester, 1st Vice President; T. T. Estes, 2d Vice President; T. B. Barnett, Rec. Secretary; G. W. Jones, Cor. Secretary; H. Hester Treasurer.

Board of Managers—R. D. Bumpass, D. A. Harris, H. Yearly, J. Howard, W. Parham, S. H. Canady, J. Sherwood, Wm. Jones, Wm. A. Rogers, J. B. Hobgood, S. Perry, E. Winston, J. M. Norwood, R. Hester, N. E. Canady, H. B. Bridges, B. Vaughn, D. Umstead.

Adjourned to Sabbath 9 o'clock.

Sabbath, 9 o'clock.

Met persuant to adjournment. Prayer by bro. Dennis.

Rev. Wm. T. Brooks offered the following resolution. *Resolved*, That our civil and religious freedom depends upon the circulation of the Bible.

Address by bro. L. DuPre. Cards were then circulated and received the following names:

T. B. Barnett paid $1, E. Hester do., D. Umstead do., S. H. Canady do., Mary Patterson do., Wm. B. Robertson paid 50 cents, M. D. Halliway do., A. Cain paid 25 cents, E. L. Cannon 50 cents, D. Winston $1, R. D. Bumpass do., H. Yearly do., B. Vaughn 50 cents, H. Hester $1, N. A. Waller do.—Cash $12 25.

T. B. Barnett handed in from Grassy Creek Bible Society,	$8 43
Bro. J. S. Purify from Tabbs' Creek,	6 25
Bro. DuPre reported that he had received at Hester's Church,	10 00

Resolved, That the proceedings of this Society be printed with the Minutes of the Association, and that the Treasurer of this Society pay over to the Treasurer of the Association such an amount as will be necessary to pay for printing these and the last year's Minutes of this Society.

Adjourned to meet again at Olive Branch on Saturday before the 2d Sabbath in August.

E. HESTER, *Vice President.*

T. B. BARNETT, *Sec.*

1847

MINUTES

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD AT

OLIVE BRANCH M. H.,

PERSON COUNTY, N. C.

August 6--9, 1847.

RALEIGH:
PRINTED AT THE RECORDER OFFICE,
1847.

MINUTES, &c.

Friday, August 6th, 1847.

1st. The Introductory Sermon was preached by Rev. Elijah Hester, from 1 Cor. 2 ch., 2 vs. "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

2nd. The Association was then called to order by the Moderator and opened with singing and prayer by Rev. Saml. Wait.

3d. Letters from the churches were called for, read, and their standing noted as in the following table:

CHURCHES.	DELEGATES.	Baptized.	Rec'd by Letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions.
So. SECTION.									
Mt. Moriah,	*Wm. Jones*, W. Dusken, L. M. Cheek,	1	1				2	111	1 50
New Bethel,	W. S. Thompson, Marion Jackson,	8	3		13	4		61	1 50
New Light,	P. S. Rogers, A. Harrison, John Ray,*				1		1	61	1 50
Brassfields,	N. E. Canady,* S. H. Canady,* J. D. Moss,*	31	2		3		4	185	3 00
W. SECTION.					4		3	159	2 00
Fellowship,	C. J. Rogers, William A. Rogers, Willis Rogers,*					1		37	1 00
Concord,	*S. Wait, E. Hester*, A. M. Veasy,*						6	121	2 50
Mt. Zion,	J. O'Bryan, Wm. Hobgood, G. W. Duncan,		2		2			76	1 45
Shady Hill,	H. Parker, G. W. Jones, Dudley Peed,		1				1	34	1 00
F. R. Union,	J. Peed, L. Veasy, L. Robbards,	15						60	1 75
N. SECTION.									
Hester's,	J. Howard, J. B. Jackson, F. Currien,			1					
Bethel,	D. A. Harris,* E. L. Pugh, Wm. H. Lawson,	16	2		1	1	7	294	3 00
Olive Branch,	Wm. Street, J. Y. Wilkerson, W. W. Humphries,	3	3		1	4	1	145	4 00
Grassy Creek,	T. B. Barnett, R. Yancey, J. Hester,	2	1		2	2	1	166	1 35
Buffalow,	W. Daniel, A. M. Perkins, A. Overby,*	2	1		2	3	2	248	2 00
E. SECTION.						7	4	223	1 50
Island Creek,	J. M. Norwood, N. M. Norwood, J. P. Davis,*				4		1	148	1 00
Poplar Creek,	R. Hester, J. H. Wright, J. P. Satterwhite,*				1	1	1	57	1 00
Tabb's Creek,	W. Parham, A. C. Parham, W. W. Dement,	25	3		1	2	2	129	1 65
Corinth,	No. last year.	7			2			97	
		111	19	1	40	31	35	2121	31 20

Ministers names in *Italics*, Absentees marked thus*.

25th. TREASURER'S REPORT.

To former balance,		$35 38
Present contributions from the churches,		31 29
Cash from Treasurer Bible Society to pay for printing Minutes, 1845 and 1846.		2 50
		$69 08.
Cr.		
By cash paid for printing Minutes,	1846 $15.	
Allowed Clerk	10	25 00
To balance in hand,		$44 08.

29th. Appointed the next Association at Mt. Zion Church, Granville Co., N. C., to commence on Friday before the 2d Sabbath in August 1848.

30th. Appointed Rev. Wm. E. Oakley to preach the Introductory Sermon, and Rev. Wm. Jones the Conventional Sermon on Sabbath.

31st. Appointed the Clerk to superintend the printing and distribution of 600 copies of these Minutes. And allow him $10 for his services.

32d. Appointed Wm. Jones and T. B. Barnett, Delegates to the next Convention.

33d. On motion of T. B. Barnett, the following Preamble and resolution were unanimously adopted. Whereas, Our esteemed friend, R. N. Herndon, Esq., of Oxford, will soon have completed in that beautiful village a large and commodious Baptist Church, where such a place of worship is greatly needed by our Denomination: And we view the building of said church of great value to our denomination in general; and especially to this Association: And there being at this time a very small amount subscribed for the payment thereof, (not even one fourth of the cost:) And unless the subscription list is greatly increased, a large amount of the cost of it will have to be paid by Mr. Herndon, which we do trust the Baptists of N. C. will not permit:

Therefore Resolved, That we highly appreciate this noble and generous act of Mr. Herndon, and truly tender to him our warmest thanks for his kindness and liberality.

Resolved, Further, that each member of this Association will make an extra effort to increase the subscription. And that each Minister attending congregations within our bounds is hereby requested to take up a public collection in their respective congregations for this purpose. And the money so collected to be forwarded to Mr. Herndon at Oxford.

34th. *Resolved*, That we present our thanks to the Pastor and members of the Presbyterian Church in Oxford for their kindness in tendering the use of their Church monthly, to our missionary, Rev. R. J. Devin.

35th. *Resolved*, That we recommend to every brother within the bounds of this Association who is able to do so, to subscribe and pay for

the Biblical Recorder, Edited by Rev. Thomas Meredith of Raleigh, at the low price of $2 in advance.

Resolved, Further, that we recommend to each subscriber to the Recorder, to endeavor to obtain at the least one new subscriber.

Resolved, That the thanks of this Association be tendered to the brethren and friends of this neighborhood, for the very kind and hospitable manner in which we have been entertained.

Resolved, That all ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex officio*. And this resolution be adopted as a part of our Constitution.

On motion, Standing Committees were appointed on the following subjects to report to the Association :

Periodicals, Elijah Hester, J. G. Wilkerson, Wm. H. Lawson.
Foreign Missions, Wm. Jones, H. Parker, R. P. Jones.
Education, W. S. Thompson, M. Jackson, P. S. Rogers.
Home Missions, H. Hester, J. M. Satterwhite, J. B. Jackson.
Temperance, H. Parham, F. Hester, W. W. Dement.
Sabbath Schools, N. E. Canady, H. B. Bridges, S. H. Canady.
Changes, S. Wait, Wm. E. Oakley, C. J. Rogers.
Tracts, G. W. Jones, Dudley Peed, L. M. Cleek.

After the Valedictory address, and prayer by brother Wait, adjourned to time and place before mentioned.

E. HESTER, *Mod.*

T. B. BARNETT, *Clk.*

APPENDIX.

Report on Education.

Your Committee are fully persuaded that this subject has been too long neglected. We view it as the basis of all of our Institutions. The main spirng of our operations. By this lever the whole machine is kept in motion. With it we can accomplish much, without it but little. If we wish to send a missionary to preach the gospel to a dark and benighted heathen nation, and to translate the sacred Scriptures into their own language, we must have an educated man. If we want a minister ably and successfully to defend our denominational views, he must be a man of education. If we expect our ministers to be acceptable with all classes they must possess literary attainments. They must be "apt to teach"—"not a novice." How can they teach that which they never knew? If we wish the Baptists to keep pace with other denominations, we must pay more attention to our educated ministry. It is a lamentable fact that we have been too remiss in educating our ministers. And too many have either underrated the ministerial office, or greatly overrated their own talents—and we think in most cases the latter. For we sometimes see men in the pulpit puffed up with pride and vain self-conceit, attempting to instruct their hearers, when the man in the pulpit is the most illiterate one in the congregation. In such a case as that, it would be better for the preacher to walk down and let some one of the congregation with more intelligence, walk up in the pulpit to impart instruction to the hearers.

We do not intend by these remarks to disparage the labors of many of our useful and valuable ministers who have not enjoyed the privilege of an education, nor pluck a single wreath from their crown, which they so well deserve; far be it from us. We highly appreciate their labors.—They have been instrumental in doing much good. The Lord has blessed their labors. Their deep piety, their zeal, their good common sense, and their irreproachable characters, have made them useful without an education. Yet their usefulness must have been increased by a liberal education, and not diminished, as some vainly imagine. And we are gratified to know that these worthy brethren will concur in what we have stated upon this subject. Many of them come into the ministry at an advanced age and never had an opportunity of obtaining an education.—It is nevertheless painful to your Committee to find that there are some calling themselves Baptist ministers who do oppose an educated ministry. They view Theological Seminaries as "new measures," not knowing that the first Baptist Association formed on the Continent of America, had its Theological Seminary, Theological Teachers, Theological Students, and Theological Agents, for the purpose of collecting money for

their Theological School. We have heard some of these opposers very emphatically exclaim from the pulpit, "Jesus Christ did not even go to an old field school, much less to a Theological Seminary!" What nonsense!

We would just ask such men how they ever could have read their bibles with their limited education, if all men had been as illiterate as themselves? Surely they have forgotten (or perhaps they never knew,) that the Old Testament was written in the Hebrew language, and the New in the Greek.

Suppose our beloved brother Judson whose name is dear to every christian and every philanthropist, and whose memory will be fondly cherished by the Burman Empire to their latest generation, had not have been an educated man—could he have translated the Scriptures into the Burman language? Could he have been instrumental in the conversion of so many of those deluded beings? All are ready to reply in the negative.

Take the case of Rev. Dr. Morrison who in early life was found in the streets of Edinburg, a poor ragged boy, who was taken by the Sabbath School, and afterwards educated for the ministry, now a missionary to China, and who has recently completed the translation of the bible into the language of that great and populous Empire of 360,000,000 of inhabitants. Could he have accomplished this without an education? And may we not with pleasing anticipations, refer to our young friend and brother Rev. M. T. Yates, a beneficiary of the Bap. State Convention, a graduate of Wake Forest College, a son of the Old North State, now a missionary to China, and indulge the fond hope, that he too, may become a distinguished missionary and that his name will be dear to that people long after he shall cease to proclaim the glad news of salvation to them? Yet they would never have heard his name if he had not been a man of literary attainments.

It gives your Committee great pleasure to refer to Wake Forest College. This Institution was opened in February 1834, with 25 students. Since that time, it has passed through several dark and gloomy scenes. Her most sanguine friends almost dispaired of success. Yet they determined to hold on as long as there was the least hope. They gave their time, their money, and assumed the liabilities of the College, and endeavored to look to God for success. Some of her most devoted friends have died, without seeing that which they so much desired. Yet there are others who have been spared to see a brighter day. And for this prospect we are much indebted to His Excellency William A. Graham, Hon. Robert B. Gilliam, Mr. Waddle of Chatham, and other friends of literature who are not Baptists, and for their kindness we should feel under great obligations.

The College is now in a prosperous and flourishing condition. The tuition fees pay the salaries of the Faculty, and the old debts are diminishing. The friends of this Institution are determined to extricate it from debt, and are marching up to it like good soldiers. Wake Forest begins

to come in for a share of its friends' estate, in the disposition of their property. At the last meeting of the Board of Trustees they were handed a copy of the will of a good sister who owned a small estate, yet she had left this College some $1500 or $2000; and we will soon receive another legacy left by a good brother.

We are gratified to find that not only Baptists, but many others are looking to Wake Forest with peculiar interest, as a safe place to educate their sons and wards without endangering their morals.

The Faculty is composed of men of tried abilities and faithfulness.—Their literary attainments are known both far and wide. As to sacred literature, pure morality, and all other useful attainments, no advantage can be gained by going either North or South from this Institution.—We know some seem to think that they must send their sons to some distant school to complete their education. In so doing we think a mere name is sought, and only a name is found.

Every Baptist should feel a deep interest in this Institution, for it must be of immense value to our denomination. At this time all young men preparing for the ministry and who go properly recommended are admitted free of tuition.

All of which is respectfully submitted.

T. B. BARNETT, Chm.

REPORT ON TEMPERANCE.

Your Committee on the subject of Temperance, beg leave to make the following report: That from their earliest recollection up to the present time, they can call to mind no one thing that has caused such destruction in the human family, as ardent spirits, either in health, morals, or pecuniary points of view. Our every day experience impresses more deeply upon our minds the direful effects produced by the use of that article. How many of our most promising youths have we seen and continue to see, cut down from among the flower of our highly favored country, by the use of spiritous liquor. We are aware that wars, pestilence and famine are not to be compared with the ravages experienced from intemperance. How many widows and orphans do we annually see reduced from easy circumstances to the lowest depths of indigence and poverty. The means of information taken from them, deprived of the use of that precious book, and the words of encouragement drowned by the oaths of a drunken husband or father.

The number of persons that yearly make their exit from this world to appear in the presence of the great judge of the quick and dead by the use of ardent spirits alone, is clearly ascertained to vary from thirty to forty thousand. And if we only for a moment count the cost, and see what great good might be effected with the funds which are thus wickedly destroyed, how many children might be fed and educated, and how many books containing the precious word might be furnished to the destitute.

The scene when properly viewed is an appalling one. How many bushels of grain are annually taken from the mouths of famishing women and children to be cast into those machines of the Devil, called Stills. And your Committee having heard and seen so many of the troubles occasioned by the use of that scourge of our land, denominated ardent spirits. And O! my dear brethren, that this curse could be partially or wholly removed from our land, and we are of the opinion that if professing christians the country over, would make one united effort to put down the use of this demon, Alcohol, it might be partially effected. And we therefore think it expedient to begin among ourselves, and first clear our own ranks, for verily the Scripture saith, first cast the beam out of thine own eye, and then shalt thou see clearly to pluck the mote out of thy brother's eye. And your Committee suggest to every professing christian of every denominatian, the propriety of immediately abandoning the use of ardent spirits in any way whatever, and particularly those holding high stations in the church, from making, vending, or in any way encouraging the use of that article. For it is easy to see that not only in the country at large, but particularly around tippling shops and other places where liquor is kept for sale, great is the depreciation of morals. And also that our State and county prisons are filled with criminals and felons, and the leading cause of their actions was the use of dram. Also that our docket is stocked with cases of which two thirds originated from the use of liquor. And your Committee are of opinion that many of the troubles and disaffections of the church grow out of an undue use of spiritous liquor. We are also of the opinion that great good might be accomplished by the distribution of Tracts published for that purpose, and distributed by the Home Mission Society.

And your Committee would further suggest to the several churches comprising the Flat River Association, the expediency of forming a Temperance Society, to be held at its monthly meetings, and see what good may be accomplished in that way. All of which is respectfully submitted.

H. HESTER, Chm.

REPORT ON PERIODICALS.

Having taken the subject under consideration, your Committee respectfully report the following on Periodicals:

First, we believe religious periodicals a great blessing, because through them we often have explained to us by our able brethren, dark and difficult subjects which we might not enjoy from any other source. We consider them a blessing because they give great light and information on things connected with our soul's eternal destiny. Secondly, we consider them a blessing because through them we often hear of the out-pouring of the spirit of God in different and distant parts of the earth, and what sort of christian is that, who does not feel joy in his heart, when he hears that sinners are repenting and finding mercy with God. When we are

informed that there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance. And your Committee also consider religious periodicals to be a great organ of light and knowledge. One if properly and prayerfully read, would be a great agent in removing darkness from the minds of many, and putting in the place thereof the pure light of the gospel of our blessed Redeemer, which would be the means of more union and love among the professed followers of Christ. Under these considerations, we respectfully call the attention of our friends and brethren to the subject of Periodicals, especially those who do not, nor have not been readers of a religious paper. We would say to parents, encourage your children to read a religious paper. We would say to the young and rising generation, that your time and money will be well spent. You have to give an account to God for your conduct here on earth, and if you have to render that account without an interest in Christ, your case will be a miserable one. Then as thought is the first step to a reconciliation with God, we intreat our young friends to read a religious paper, believing it to be calculated to produce thought on the soul's best interest. In conclusion we call the attention of our friends and brethren to the Biblical Recorder published by our esteemed brother Meredith. All of which is respectfully submitted.

REPORT ON HOME MISSIONS.

The Committee on Home Missions would respectfully submit, the following report : That they have taken the subject under consideration, and are fully satisfied that they are in accordance with the word of God. There is nothing more plainly taught in the Scriptures than that it is the duty of the ministers of Christ to go forth and preach the gospel to a lost and ruined world ; and that they who preach the gospel shall live of the gospel. Your Committee are fully confident of the fact that very much good has been accomplished by our Domestic Missionaries. They have been instrumental in putting down much opposition to the cause of benevolence. The Lord has in many instances especially blest their labors, and received his work under their preaching, and many precious souls have been brought to the knowledge of the truth through their instrumentality. It surely is the duty of our Convention, Associations and churches, to make suitable arrangements for the ministers of Christ. And if there be any among us, whose time is not filled up with the care of churches, they should be employed to travel in the bounds of our Associations and destitute parts of our State. Dear brethren let us be more earnestly engaged in these important duties remembering that time is short, and what we do, must be done quickly.

Resolved, That this Association approve of Home Missions and that every effort should be made to sustain them. All of which is respectfully submitted.

R. D. BUMPASS, Chm.

REPORT ON CHANGES.

The Committee in discharging their duty upon the subject of changes, beg your indulgence to speak of some of the changes that have taken place since our last Association. In the narrow sphere of this Association, we may judge or form some idea as to the amount of mortality that has been hid in the bowels of the earth; which remind us of the uncertainty of life, and the solemn injunction—Be ye also ready.

We ask, where is our beloved brother, Archibald Cain, who participated in the deliberations of our last Association? The answer is, he is gone to his long home, and now rests from his labors. We again ask, where is our younger brother Joseph White, who in his youthful days, has been torn away from us by the irresistable hand of death; which only is another instance, that the young die as well as the old. Together with him sleeps our esteemed brother James Strain. We should also bear in mind those elderly sisters, to wit. Sarah Thompson, Elizabeth Ship and Mary Allen who were all present at our last Association, and who, no doubt, felt a great interest in the promotion of Christ's kingdom on earth. Of whom it may truly be said, that they were as a city set upon a hill. They are gone. We would also cherish the fond recollection of our worthy sisters Prudence Dolby and Mary H. Jinkins, who your Committee have no doubt, but that they died in the full triumphs of faith. Also under the silent clods sleep our younger sisters, Mary Jarrot, Elizabeth Clark and Joanna Stawler; who in the morning of life had been taken from among us, to the enjoyment of a better world. And many others with whom your Committee was acquainted within the bounds of this Association, have gone into eternity. Under these afflictive changes, your Committee feel that we have great cause of humiliation before God, and therefore present the following resolution:

Resolved, That we entertain a lively sense of the excellence of our departed friends, &c.

E. HESTER, Chm.

CONSTITUTION OR FORM OF GOVERNMENT

OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the church of Jesus Christ, being regularly baptized upon the profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

Article 1st. The Association shall be composed of members chosen by the different churches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2d. In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3d. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they infringe any of the internal rights of any church in their Union.

4th. The Association when convened shall be governed and ruled by a regular and proper decorum.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6th. New churches may be admitted into this Union which shall petition by letters and Messengers. They shall be received by the Association, being found orthodox and orderly—the Moderator signifying their reception by giving the right hand of fellowship.

7th. Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8th. Every query presented by any member of the Association, shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated; but if there be a majority against it, it shall be withdrawn.

9th Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10th. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the direction of the Association.

11th. We think it absolutely necessary that we should have an Association Fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12th. The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13th. The Minutes of the Association shall be read (and corrected if necessary) and signed by the Moderator and Clerk before the Association rises. Amend-

ments to this plan or Form of Government may be made at any time by a majority of the Union, when they may deem it necessary.

14th. The Association shall have power—1st. To provide for the general union of the churches.

2d. To preserve inviolable a chain of communion amongst the churches.

3d. To give the churches all necessary advice in matters of difficulty.

4th. To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5th. To appropriate the monies contributed by the churches for an Association fund to any purpose they may think proper.

6th. To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7th. To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8th. To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

15th. All ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex officio*.

N. B.—The clause authorising a Presbytery is omitted, as a Presbytery has long been dispensed with by the Association. CLERK.

RULES OF DECORUM.

1st. The Association shall be opened and closed by prayer.

2d. A Moderator and Clerk shall be chosen by the suffrages of the members present.

3d. Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th. The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th. No person shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th. No person shall rise and speak more than twice on one subject, (unless by way of explanation) without liberty from the Association.

8th. No member of the Association shall be at liberty to be whispering or laughing in time of public speech.

9th. No member of the Association shall address another by any other appellative than that of brother.

10th. The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these Rules of Decorum.

11th. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th. The Moderator shall be the last person who shall speak to the subject; he may give his opinion if he pleases before he puts the matter to a vote.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

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Proceedings of the Bible Society.

This Society met on Monday evening. Rev. James King in the chair. Prayer by Wm. Jones.

The former Officers and Board of Managers were elected again.

We had interesting addresses from brethren Wait and Meredith. Received the following amount from churches and individuals.

T. B. Barnett	pd.	$1.	Fellowship Church	B.	S.	pd.	$2 00
J. Y. Wilkerson	"	1.	Olive Branch	"	"	"	"	3 50
Jas. King	"	1.	Buffaloe	"	"	"	"	1 81
J. F. Neal	"	1.	Brassfields	"	"	"	"	4 00
J. M. Norwood	"	1.	Cash					25
S. Street	"	0 50	Wm. F. Hester					1 00
			S. H. Chandler					1 00

TREASURER'S REPORT.

To amount from Hester's Church 1846,		$15 00
" " " Tabbs Creek "		6 25
" " " Grassy Creek "		8 43
Received at the Association at New Light 1846,		12 25
Cash from H. Yearby,		1 00
		$42 95
Cr.		
By cash to Rev. L. DuPre, Agent,	$39 17	
Paid for printing Minutes 2 years,	2 50	
	41 67	
		$1 26

H. HESTER, *Treasurer.*

This year's contribution is not included in the above report.

Resolved, That the funds collected at this meeting, together with any more which may come to hand, be sent to the N. C. Bible Society, and the following brethren be appointed Delegates:

James King, H. Hester, J. Y. Wilkerson, R. D. Buntpass, Wm. Street, T. B. Barnett, J. M. Norwood, N. M. Norwood, J. F. Neal, H. Yearby, Wm. Jones, N. E. Canady, T. Meredith, W. W. Vass, W. S. Thompson and C. J. Rogers.

And in case of failure of any of the above named brethren to attend, those who do attend can fill their places.

JAS. KING, *President.*

T. B. BARNETT, *Secretary.*

1848.

MINUTES

OF THE

FLAT RIVER BAP. ASSOCIATION,

HELD AT

MT. ZION M. H., GRANVILLE COUNTY, N. C.

August 11--14, 1848.

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Friday, Aug. 11th, 1848.

The annual sermon was preached by Elder Wm. E. Oakley, from 1 Cor. 3 c. 16—23vs.

The Association was then called to order by the Moderator, and opened with singing and prayer by Elder S. Wait.

The letters from the churches were read, from which was compiled the Statistical Table.

The members then proceeded to the election of Moderator and Clerk. E. Hester was chosen Moderator, and R. I. Devin, Clerk.

Ministering brethren present were invited to sit with us, and participate in our deliberations,—whereupon, Rev. T. Meredith accepted the invitation.

Corresponding Messengers were invited to present themselves.—Elders E. Dodson, S. Wait, J. J. James, and bro. S. Pleasant from the Beulah Association, brother G. Lewis from Tar River Association.

On motion, appointed brethren H. Parker and H. Hester a committee of Finance.

On motion, Wm. Jones, S. Wait, and D. A. Harris a Committee to report Rules of Decorum.

On motion, appointed Wm. Jones, T. B. Barnett and W. Parham, with the Moderator and Clerk, a Committee of Arrangements.

On motion, appointed J. Gooch, J. Howard and R. D. Bumpass a Committee on religious services during the Association.

After singing and prayer by Elder E. Dodson, adjourned to Saturday morning half past 9 o'clock.

Saturday, Aug. 12th.

The Association met pursuant to adjournment. Prayer by J. J. James.

Called the roll.

On motion, R. I. Devin was appointed Treasurer.

On motion, bro. T. B. Barnett appointed assistant Clerk.

The Report of the Committee of Arrangements was presented, read, and adopted.

On motion, Corresponding brethren to sister Associations required to report.

Elders W. Jones, R. I. Devin and Bro. A. C. Parham attended the Raliegh. Brethren W. H. Lawson and R. D. Bumpass attended the Beulah. Brethren R. Hester and J. H. Wright attended Tar River.

Those who did not attend were excused.

On motion, Corresponding Messengers to other Associations were appointed, as follows: To Raleigh, S. S. Hicks, W. S. Thompson, T. B. Barnett, Wm. Jones, E. Hester, and James Allen. To Beulah, R. I Devin, Wm. Jones, and S. Wait. To Tar River, H. B. Bridges, R. Hester, S. H. Cannady, R. I. Devin, and S. S. Hicks.

To Concord, (1849) L. B. Stone, W. Parham, J. A. King and D. Overby.

To Sandy Creek, H. Yearby, Wm. Duskin, W. A. Rogers and Wm. Jones.

To Dan River, D. A. Harris, R. D. Bumpass, W. H. Lawson and James King.

Committee on Finance reported that they had received $ 30 10 1-2 from the Churches.

Adjourned to Monday morning, 10 o'clock. Prayer by Elder T. Meredith.

Sunday.

A very large audience appeared at an early hour. Elder T. Meredith addressed the congregation from Acts 24 ch. 25 vs. Elder S. Wait followed from Mark 16 ch. 15 vs. Then a collection was taken up in favor of the Convention, amounting to $ 17 37 1-2. After a recess of a half an hour, Elder J. J. James preached from Psalm 19: 7. The large concourse was orderly, and, we hope, good was done.

Monday morning, Aug. 14.

Met pursuant to adjournment. Prayer by brother R. I. Devin.

On motion, the next Association to be held with Grassy Creek Church, Granville co. N. C., to commence Friday before the 2d Sabbath in August 1849.

On motion, appointed Elder James King to preach the Introductory sermon, and Elder S. Wait the Conventional sermon on Sabbath.

The Committee to report Rules of Decorum, reported the former ones, which were adopted, and the Committee discharged.

On motion, appointed brethren T. Meredith, Wm. Jones, and H. Hester, delegates to the next Baptist Convention of N. C. And should any of these fail to attend any other brother can take their place.

Standing Committees called on to report. Elder E. Hester read a report on Periodicals, after which we had interesting addresses from Wm. Jones, S. Duty, W. Parham, J. J. James and E. Dodson. It was adopted. (See Appendix.)

The following resolutions were offered by J. J. James on Education.

Resolved, That the increasing demand for education in our country, and the zeal manifested by other Christian Denominations in its support, render it highly important that Baptists should increase and multiply their efforts to patronize their own institutions of learning.

Resolved, That Wake Forest College as an Institution of learning has peculiar claims upon us as a denomination.

After addresses by Elders James, Meredith, and others, it was unanimously passed.

Bro. W. Parham presented a Report on Temperance.

Bro. S. H. Canady presented a report on Sabbath Schools.

Directed the Clerk to superintend the printing and distribution of 700 copies of these Minutes, and allow him $10 for his services.

The Committee to Corinth Church, report that matters were satisfactorily adjusted. The report was received and Committee discharged.

Resolved, That the thanks of this Association be tendered to the brethren and friends of this neighborhood, for the very kind and hospitable manner in which we have been entertained.

On motion, standing Committees were appointed on the following subjects to report to the Association:

Periodicals, N. E. Cannady, H. Parker, P. S. Rogers.

Foreign Missions, R. I. Devin, W. Parham, S. H. Cannady.

Home Missions, Wm. Jones, Lewis Parham.

Education, W. S. Thompson, J. M. Mangum, Wm. Rogers.

Temperance, G. W. Jones, J. Peed, W. E. Oakley.

Sabbath Schools, S. S. Hicks, J. M. Satterwhite, H. B. Bridges.

Changes, H. Hester, D. Umstead.

After the Valedictory address, and prayer by brother Meredith, adjourned to time and place before mentioned.

E. HESTER, *Moderator.*

ROBERT I. DEVIN, *Clk.*

Report on Sabbath Schools.

The beneficial results of Sabbath Schools, must be considered highly interesting to all, who feel it their duty to assist the developement of religion.

It is feared we are becoming rather careless in reference to this important subject; it should be the duty of our christian friends to nourish these sacred schools, from whence we are to receive so many blessings, if properly superintended.—The very idea is sufficient to animate all who are christians to exert their influence in behalf of their advancement. They are so peculiarly adapted to the Sabbath that our time cannot be more profitably spent, than in studying, and imparting such instructions as are calculated to take a radical hold within the hearts of all who will receive them.

If we would pursue this method, our perseverance will in a short time, be more than rewarded in witnessing a happy change within the sphere in which we are destined to move, and also upon society at large. It is earnestly desired that our christian friends should devote a greater part of their time to the interest of these schools.

If Sabbath privileges were duly appreciated, there could not be that degree of indolence manifested on the subject; we could no longer remain inactive; knowing that it is in our power to discharge the duties incumbent on us, with a happy assurance of proving successful.

It is to be regretted that Sunday Schools are so generally neglected in this part of the State; it must be that we are deficient in some respect; it appears that we are found wanting in point of courage to practice, rather than theorize the subject. We cannot long appear inattentive; it is a cause which demands our care and assistance; and also too urgent to prove ineffectual, in creating lasting interest; our hearts must warmly advocate such a cause.

We cannot take a retrospective view of the progress of society in past ages, and the efforts which have been made to favor the propagation of religion, without feeling that the time has come for one in all to devise some plan by which we can prove effectual in doing some good. If the design of Sabbath Schools were properly adhered to, they would be more extensively patronized, and the means requisite for the maintenance of them would doubtless be attended to.

Their usefulness depends in a great degree, on a liberal education; it appears blended in composition with many other qualities, suited to an efficient teacher. It is truly a gratification to know that there is a number who are competent to perform the necessary duties of a school; if they would condesend to offer their kind services, our wishes in behalf of their advancement would be immediately gratified. There appears to be some obstacle, that impedes the progress of many in attempting to accomplish some good in aiding benevolence; and why it is, they cannot, or are not removed is not answerable; it is not impossible to make some exertions to overcome them and gain a free access, not only for ourselves but others also; we cannot imagine the result of our efforts until our power to accomplish an undertaking has been forcibly tested. The advantages of Sabbath instructions appear almost innumerable; in connection with the duties and obligations which they naturally suggest, they tend to exercise a happy influence on the youthful mind and heart. It is while young that the heart is more susceptible of receiving and retaining early piety; such as will if properly received tend to bring many to know the truths of religion. Youth seem to be endowed with a peculiar faculty of imbibing early piety; and if it has the desired effect, it can never be erased by time; but will, if cherished, continue to increase to permanent happiness. We are formed by nature to a love of change, and it appears passing strange, why there is not in making changes, more inclination manifested in forming those pertaining to religion; it would certainly be productive of more real happiness, than many which are transient in their nature, and less conducive to our interest. The works designed for the benefits of these schools, are well suited to

the capacities of youthful minds, and they are such as tend to enlarge the improvement of both mind and heart, and lead them to a more exalted estimation of the goodness of our Creator.

Our hearts are filled with gratitude when we reflect on the privileges which we are blessed with; for not only imparting, but also receiving religious instructions on the Sabbath, it should animate us with renewed vigor to exert a greater influence in promoting this cause; it is too easily accomplished to postpone for an opportunity more favorable; we can never regret the time and perseverance which must be necessary in proving successful.

The teachers are by no means deprived of the pleasure of participating in the reception of the blessings which flow from such an admirable source. They are happy in observing the progress made by their pupils in knowledge, and they endeavor to adapt their mode of teaching, to the various dispositions and temperament of those under their care. We could enumerate several by way of encouragement, who have gradually risen to some degree of eminence, but not to consummate greatness by cherishing the principles of early piety which were instilled within their youthful hearts while attending the pious admonitions of the holy Sabbath; they were awaked to a sense of their duty to seek the improvement of their virtues and more refined principles of habit by divine grace.

It might be considered the duty of parents, if not convenient to a school, to form one within their own family to instruct their children in the way of righteousness. If this plan was more generally adopted, it would tend greatly to contribute to the interest of the Sabbath.

The Lord's day would no longer be a day of idleness, in any part of the world, but would be observed with a kind of reverential awe—believing that our future happiness depends on the manner in which our time is spent. In observing the different religious periodicals of the day, we notice many accounts of the increasing prosperity of Sunday Schools in different parts of the State; we must in a short time see their glorious effects; much good must proceed from them. With what feelings do the churches at large view such accounts, but with a heart-rending anxiety to engage in carrying on such a cause; feeling great solicitude when the idea occurs that their exertions have been rather limited in favouring religion. Their opportunities are favourable to their accomplishing much good by using the proper means, and in order to do that, they must possess prayerful hearts, remembering that the prayer of the righteous availeth much.

S. H. CANNADY, *Ch'm'n.*

Report on Periodicals.

The Committee on Periodicals, having had the same under consideration, submit the following report:

First, We believe religious periodicals calculated to do good. It is one medium by which we obtain information of the outpouring of the holy spirit in different sections of the country, which is well calculated to make christians rejoice.

Your Committee believe also, by such publications, much of the prejudice which now exists against Missionary operations, both Domestic and Foreign, may be overcome and many of our brethren who are opposers of benevolent institutions, may become to be workers with us. And that such publications are well calculated to increase the circulation of the Bible; for by them, the combined efforts of brethren to send the word of life to the destitute are made known to many that otherwise would remain ignorant of the object of Bible Societies. Further, your Committee believe a well edited religious newspaper calculated to give information as regards the object of the Baptist State Convention, and when understood be the means of many, who now oppose this institution, to patronize it.

Your Committee believe that the great head of the church has designed that

men shall be workers with him to bring about his own purposes and glory: for example, Paul says, 2 Cor. 6 ch. 1 vs. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." How well then are religious newspapers calculated to concentrate the united efforts of christians, and to hasten on that happy period when the whole earth shall be filled with the knowledge of the Lord.

With these considerations, your Committee would recommend to our brethren and the public in general to take the Biblical Recorder, edited by brother T. Meredith of Raleigh. All of which is respectfully submitted.

E. HESTER, *Chm.*

Report on Temperance.

You committee on the subject of temperance respectfully report the following: That it is a subject of importance and demands our most serious consideration and exertions to put down the evil of intemperance so common among men. There has been much time and labor spent to effect this desirable object; and your committee believe they have been productive of great good, to wit; temperance societies and lectures on the subject, while many have been reclaimed and become sober and good citizens; yet the destroyer is still ravaging our world.

It behooves every chistian to do what he can, but brethren is this the case; we fear not. your committee have often been pained at the sight, when they have seen Baptists mingling with the drinking class in the grog shops, and leaving the place with their faces flush'd and their toungue loosed. If we wish to be instrumental in putting down intemperance we must set the example; for we do not believe that one who is in the habit of taking his drink whenever he has a chance, will ever do much good in the temperance cause. We believe example is a powerful something. If the appostle had been an intemperate man when he reasoned before Felix on that subject he would not have trembled, we think not, but would have said physican heal thy self. Therefore, if we wish our influence to be of much service, let us set the example. All of which is respectfully submited.

W. PARKERY, *Chm.*

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions.
Mt. Moriah,	G. Herndon, N. Trice, Z. Reeves,	1			6		1	68	1 57
New Bethel,	W. S. Thompson, H. Yearby, M. Jackson,		3		1			63	1 00
New Light,	J. Allen, J. Ray, jr., L. Nipper,	3			4		3	181	3 00
Brassfields,	S. S. Hicks, S. H. Cannady, W. D. Allen,	13	1		5		1	145	2 00
Fellowship,	W. A. Rogers, W. O. Deer, C. Rogers,				2			35	75
Concord,	T. B. Lyon, C. Waller, J. Nance,	9			5		4	121	2 50
Mt. Zion,	S. Duty, J. J. Rogers, J. O'Brian,		2			2		76	1 45
Shady Hill,	G. W. Jones, H. Parker, W. Boling,	2			3		1	32	1 50
F. R. Union,	J. Peed, A. N. Jones, Lewis Roberts,		2		2			61	1 75
Hester's,	J. B. Jackson, H. Hester, E. Meadows,	27			4	5	4	285	3 15
Bethel,	D. A. Harris, A. A. Dixon, W. Link,	2	1		4	2	1	142	1 50
Olive Branch,	R. D. Bumpass, H. Stovall, J. W. Townsend,	16		1	1		1	180	1 45
Grassy Creek,	T. B. Barnett, R. S. Barnett, J. S. Overbey,	24	1		3	1	3	266	2 00
Buffalow,	W. Daniel, A. M. Perkins, R. E. Yancey,	19	4		12	4	2	228	2 00
Island Creek,	J. M. Norwood, N. M. Norwood, R. I. Devin,	8						156	1 00
Poplar Creek,	E. L. Parish, J. S. Ellis,				1			56	1 00
Tabb's Creek,	W. Parham, S. C. Dement, J. Barnett,	9			5		1	126	1 50
Corinth,	J. M. Howell, T. Pittard, H. B. Bridges,				3	2		92	1 00
		133	14	1	53	19	22	2341	30 10

The following Ministers who were ex officio members of the Association took their seats: Elders J. King, W. Jones, W. E. Oakley, S. Wait, and E. Hester.

Proceedings of the Bible Society.

The Society met on Saturday evening. Elder James King in the chair. Prayer by Elder E. Dodson.

The former officers were elected except Rec. Secretary.

We had interesting addresses from brethren T. Meredith, E. Dodson and J. J. James.

On motion, the Treasurer is ordered to have forwarded to Oxford bibles for this Society to the amount of funds in hand for distribution.

Received the following amount from churches and individuals: Mt. Zion 1 00; J. P. Moore .50; Brassfields 4 00; Concord 7 00;

J. M. Norwood 1 00; R. I. Devin 1 00; J. Montague .50; T. Pittard .25; W. Patterson .50; Sister Lawson .25; J. Howard 1 00; J. Hobgood 1 00; J. King 1 00; W. H. Lawson .25.

Treasurer's Report.

1847.	To balance in hand,	$ 1 26
	To an amount of Contributions up to August 1848.	16 06
		$ 17 32

Cr.

By cash paid Treasurer of N. C. Bible Society, $ 17 55

H. HESTER, *Treasurer.*

This years' contributions are not included in the above report. Appointed the following delegates: E. Hester, T. B. Lyon, A. M. Veazy, J. W. Dally, J. Nance, R. Suit, W. H. Coley, S. H. Cannady, N. Σ. Cannady, S. H. Hicks, W. D. Allen, J. King, J. Hobgood, R. I. Devin, J. M. Norwood, and J. Montague. In case of failure to be supplied by any other brother.

JAMES KING, *President.*

ROBERT I. DEVIN, *Rec. Sec.*

MINUTES

OF THE

FIFTY-SIXTH ANNUAL SESSION

OF THE

FLAT-RIVER

BAPTIST ASSOCIATION,

HELD WITH

GRASSY CREEK CHURCH, GRANVILLE CO., N. C.

August 10--13, 1849.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1849.

PROCEEDINGS, &c.

FRIDAY, August 10th, 1849.

The members of the Flat River Association convened according to adjournment, when in the absence of Elder James King, who was appointed last session to preach the Introductory sermon, it was by request preached by Elder R. I. Devin from Luke 24 : 46. "Thus it is written, and thus it behooved Christ to suffer, &c."

After half an hour's intermission the members again met. The Moderator being absent, the Association was called to order by the Clerk. On motion, brother Drury A. Harris was appointed Moderator, pro tem.

After singing and prayer, the letters from the Churches were called for, read, and the delegates' names enrolled as they appear in the Statistical Table.

The Association proceeded to the election of officers for the ensuing year, when bro. D. A. Harris was unanimously chosen Moderator, and R. I. Devin, Clerk.

Ministering brethren were then invited to take seats, and participate in our deliberations, when Elders J. J. Finch, T. Meredith, J. Smith and John Culpeper, were announced and invited to take seats in the Association.

On motion, correspondents from sister Associations were invited to present themselves and take seats with us, when bro. Isaac Winston, from the Raleigh, J. M. Beaver, from the Sandy Creek, J. Solomon and G. Lewis, from the Tar River, M. Smith and E. A. Williams, from the Concord Association, appeared and took their seats.

On motion appointed brethren John E. Montague, John Stovall, and Jas. Hobgood, a Committee on Finance.

On motion, appointed brethren Wm. H. Lawson, Lewis Parham and Jas. P. Montague, together with Moderator and Clerk, a Committee to arrange the order of business for the Association.

On motion, the Deacons of Grassy Creek church, were appointed a Committee to arrange the religious exercises during the session of the Association.

On motion, the Association then adjourned until to-morrow morning nine o'clock.

Prayer by Elder R. I. Devin.

SATURDAY, Aug. 11.

The Association met according to adjournment, and after religious services conducted by bro. John E. Montague, proceeded to business.

Called the roll and marked absentees.

On motion, the Committee of Arrangements called upon to report, the report was read, received, adopted, and the Committee discharged.

Called for the reading of Constitution and Rules of Decorum.

Corresponding Messengers to neighboring Associations were called upon to report, which was done as far as they were present.

Elder Samuel Wait attended Beulah.

Brethren H. B. Bridges and R. Hester attended Tar River.

Brethren L. B. Stone and T. Hester attended Concord.

On motion, correspondents to sister Associations were appointed, as follows:

To Raleigh—Wm. Jones, Sander Penny, Wm. Duskin, E. Hester, and R. I. Devin.

To Tar River—E. Hester, R. I. Devin, J. P. Montague, S. H. Cannady, and R. Hester.

To Concord—J. Stovall, J. E. Montague, A. Overbey and Jas. King.

To Sandy Creek—G. W. Jones, Wm. Jones, Wm. Duskin, H. Parker, B. Rogers, and W. A. Rogers.

To Dan River—D. A. Harris, W. H. Lawson, Jas. King, Jas. A. King, J. E. Montague, J. Y. Wilkerson and R. D. Bumpass.

The Committee of Finance reported that they had received from the churches $30,10, which was received, and the Committee discharged.

A petition from the newly constituted church in Oxford was presented, asking admittance into our union, and, on motion, was unanimously received. The Moderator gave the delegates the right hand of fellowship.

The Association proceeded to appoint the place of its next meeting; when, it was agreed that the next session be held with the Corinth church, Granville county, N. C., commencing on Friday before the second Sabbath in August, 1850.

On motion of brother J. P. Montague, Elder John Culpeper, the Agent of the Southern Baptist Publication Society, who was present, was respectfully invited to make such communication to the Association as he might think proper; when brother Culpeper came forward and addressed this body on the subject of his Agency.

On motion, the following resolution was offered by Rev. Jas. P. Montague:

Resolved,—That we rejoice in the formation of the Southern Baptist Publication Society, and we commend it to the prayers and liberal support of all Southern Baptists. On motion, adjourned until Monday morning 10 o'clock. Prayer by Elder Thomas Meredith.

SUNDAY, Aug. 12th.

A very large congregation assembled at an early hour. Elder Thomas Meredith commenced the services of the day with a sermon from 1 John, 5: 4,—"And this is the victory that overcometh the world, even our faith."

Elder Samuel Wait followed with a sermon from 2 Corinthians, 4: 3.—"But if our gospel be hid, it is hid to them which are lost." After which, the claims of the N. C. B. S. Convention, were laid before the congregation, and a collection taken up amounting to $25, 51. After a short recess, Elder John Culpeper followed with a sermon from Rom. 3: 23, 24.—"For all have sinned and come short of the glory of God," &c. O ! that the Lord may crown the labors of the day with his blessing !

MONDAY MORNING, Aug. 13.

The Association met persuant to adjournment. Prayer by Elder J. J. Finch.

Called the roll.

On motion, Elder R. I. Devin, Elder E. Hester his alternate, was appointed to preach the Introductory sermon, and Elder Wm. Jones, the Conventional sermon on Sabbath, at the next session of the Association.

Standing Committees called on to report. Elder R. I. Devin read a report on Foreign Missions, after which, we had interesting addresses from Elders J. J. Finch, J. Culpeper, and R. I. Devin. It was unanimously adopted.

Brother J. P. Montague offered the following resolution on the subject of Missions :—

Resolved.—That in order that our brethren be more thoroughly informed and interested on the subject of Missions in general, and in regard to the important operations of our Foreign and Domestic Boards, we would urge the brethren generally to subscribe to the Southern Missionary Journal, which is published in Richmond, Va., by H. K. Ellyson, at the low price of $1,00 per annum. After remarks from different persons, it was adopted.

Brother Geo. W. Jones presented a report on Temperance, and after addresses from I. Winston, J. Culpeper, J. P. Montague and R. I. Devin, it was unanimously adopted.

The following resolution was offered on Sabbath Schools :—

Resolved,—That we consider the Sabbath School, as an institu-

tution, a great means of directing the minds of youth towards things of eternal moment, and as having a tendency to drive away many evil impressions, which the enemy of souls is always trying to make on the minds of the young. After addresses from Jas. P. Montague, and J. Culpeper, it was adopted.

Elder J. J. Finch offered the following resolution on Education, which he ably sustained with an interesting address, after which it was unanimously adopted :—

Resolved,—That the cause of Education in general, and of those institutions of learning under the supervision of our Denomination in particular, have special claims upon the patronage of our members generally.

The report on Changes was presented and read, and after Elder J. J. Finch had made some interesting remarks, it was adopted and ordered to be printed.

On motion, business was suspended for a few moments to allow brother Culpeper to obtain subscriptions for the Southern Baptist Publication Society.

On motion, standing Committees were appointed on the following subjects to report to the next Association :

Periodicals—W. S. Thompson, S. Penny, J. M. Mangum.
Foreign Missions—J. P. Montague, W. Parham, J. W. Dalby.
Home Missions—R. I. Devin, L. B. Stone, J. M. Satterwhite.
Education—S. S. Hicks, E. Winston, B. Rogers.
Temperance—D. A. Harris, J. G. Hester, S. H. Cannady.
Sabbath Schools—N. E. Cannady, W. D. Allen, H. Hester.
Changes—E. Hester, R. D. Bumpass, J. Gooch.

On motion, appointed Jas. P. Montague and L. B. Stone, delegates to the next Convention to be held in Oxford.

The Clerk was directed to superintend the printing and distribution of 700 copies of the Minutes of this Association, and be allowed $10 for his services.

Resolved,—That the thanks of this Association be tendered to the brethren and friends of this vicinity, for the kind and hospitable manner in which we have been entertained during the session.

After a short and interesting address, and prayer by brother Meredith, adjourned to the time and place before mentioned.

DRURY A. HARRIS, Moderator.

R. I. DEVIN, Clerk.

TREASURER'S REPORT.

R. I. Devin, Treasurer of the Flat River Association, August 13th, 1849. In account with the Association.

Amount of contributions, 1848,	$30 10 1-2
This years,	30 10
	60 20 1-2

Cr.

Paid for printing Minutes,	$12 00
Freight, &c.,	75
Clerk's fees,	10 00
	22 75
Balance in hand,	37 45 1-2

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec. by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions.
Mt. Moriah,	B. D. Rogers, Wm. Couch, T. Boroughs,*	7	1					76	1 60
New Bethel,	M. C. O'Neal,* McT. Broadwell,* Wm. Yearby,	38	10	1	2	1	2	100	1 50
New Light,	S. Penny, Jos. Jones, Ezra Gill,*	11			8	2	1	181	3 00
Brassfields,	E. Winston,* S. H. Cannady, N. E. Cannady,*	4			4	2	2	141	2 00
Fellowship,	W. Rogers,* J. Nevils,* Wm. A. Rogers,						1	34	1 75
Concord,	Wm. Suit, J. W. Dalby, J. G. Hester,	11	3		2			133	2 00
Mt. Zion,	Wm. Tippett, J. Gooch, Jesse Oakley,	6			1			82	1 75
Shady Hill,	G. W. Jones, H. Parker,* D. Parker,*				1			31	1 00
F. R. Union,	John Peed, J. L. Veazy, H. S. Parrish,	8	2		2			68	1 75
Hester's,	J. B. Hobgood, J. M. Satterwhite, B. D. Frazieur,	3	2	2	2	8	4	276	3 00
Bethel,	D. A. Harris, M. Jones, W. H. Lawson,		1			1		143	1 50
Olive Branch,	James King, J. Y. Wilkerson, Wm. C. Chandler,				4		2	174	1 75
Grassy Grk,	J. Stovall, Robert Yancy, E. Montague,	10	5		13	3	2	263	2 00
Buffaloe,	A. Overbey, W. Daniel, Wm. Owen,	1	1		11		2	217	1 50
Island Creek,	Wm. H. Jordan,* J. Davis, N. M. Norwood,	9	2		6	1		160	1 00
Poplar Creek,	No delegate or letter,				23			56	†
Tabb's Creek,	L. Parham, C. Parham,* G. Higgs,	3			2			103	1 25
Corinth,	James P. Montague, J. Tippett, H. B. Bridges,	9						98	75
Oxford,	R. I. Devin, Wm. Parham, T. T. Grandy,*							22	1 00
19 Churches.	41 Delegates. | * Absent. | † As last year.	120	27	4	85	20	16	2558	30 10

A TABLE

SHOWING THE CHURCHES, THEIR PASTORS, CLERKS, POST-OFFICES AND MONTHLY MEETINGS.

CHURCHES.	PASTORS.	ADDRESS OF PASTORS.	CLERKS.	ADDRESS OF CLERKS.	DAYS OF MEETING.
Mt. Moriah,	Jesse Howell,	Holly Springs, N. C.	Tho. Boroughs,	Chapel Hill,	1st Sund'y & Sat. preceeding.
New Bethel,	J. C. Marcom,	do.	W. S. Thomson,	Rogers' Store,	do. " "
New Light,	Wm. Dent,	do.	J. M. Mangum,	New Light,	2d " "
Brassfield's,	M. D. Freeman,	Louisburg, "	N. E. Cannady,	Tranquility,	3d " "
Fellowship,	E. Hester,	Dutchville, "	C. J. Rogers,	Fish Dam,	4th " "
Concord,	S. Wait,	Forestville, "	T. B. Lyon,	Dutchville,	1st " "
Mt. Zion,	Jas. King,	Blue Wing, "	J. J. Rogers,	Berea,	1st " "
Shady Hill,	Wm. E. Oakley,	Knap of Reeds, "	G. W. Jones,	Red Mountain,	4th " "
F. R. Union,	do.	do.	Lewis Roberts,	Knap of Reeds,	3d " "
Hester's,	S. Wait,	Forestville, "	J. Howard,	Oxford,	2d " "
Bethel,	S. Pleasant,	Roxboro, "	W. H. Lawson,	Mill Creek,	2d " "
Olive Branch,	Jas. King,	Blue Wing, "	Wm. King,	do.	3d " "
Grassy Creek,	R. I. Devin,	Oxford, "	Thos. Hester,	Youngs ⋈ R'ds,	4th " "
Buffaloe,	Jas. King,	Blue Wing, "	A. Overbey,	White House,	2d " "
Island Creek,	R. I. Devin,	Oxford, "	N. M. Norwood,	Williamsboro,	2d " "
Poplar Creek,	No supply,		E. L. Parrish,	Henderson,	4th " "
Tabb's Creek,	do.		Lewis Parham,	Oxford,	3d " "
Corinth,	Jas. S. Purify,	Forestville, "	H. B. Bridges,	do.	4th " "
Oxford,	R. I. Devin,	Oxford, "	W. Parham,	do.	1st " "

APPENDIX.

REPORT ON FOREIGN MISSIONS.

The Committe on Foreign Missions would respectfully submit the following report:

That, although the amount contributed by the churches during the past year, may have equalled the contributions of former years, yet it has fallen far below what could and ought to have been done for this sacred cause of christian benevolence.

When we turn our eyes over the earth, and behold upwards of six hundred millions of the human race bound in chains of superstition and idolatry, who are wretched beyond the power of language to describe; and when we remember the relation we sustain to the great work of preaching the gospel to every creature, how sadly have we failed in our duty of freely giving to those who are famishing for the bread of life.

Perhaps, at no period has the foreign field for missionary enterprise been so extensive, and the opportunities for extending christianity so numerous as at the present time. Almost every land and tribe may be visited by the ministers of reconciliation. The openings of Providence clearly indicate our duty, and urge upon us the claims of a world buried in darkness, perishing for lack of vision.

China, with its widely extended territory and teeming millions of inhabitants—now accessible to the message of salvation, presents a people prepared of the Lord for the reception of the gospel. There, we have 20 missionaries and assistants, under the direction and patronage of the Southern Baptist Convention, who are prosecuting the mission work with a good deal of success and encouragement. They are beginning to declare to the people of this vast empire, in their own language, the wonderful works of God.—Large and attentive congregations assemble to hear the words of salvation; and many are enquiring what they must do to be saved.

But what are twenty laborers among so many? Africa, long abused and degraded, is accessible to the heralds of the cross; and may be elevated and saved from the extreme wretchedness in which she is involved. This is as promising and inviting a field, in many respects, as the "Celestial Empire."

The Collonial territory extends some 300 miles along the coasts, and hundreds and thousands of the native Africans can be visited by Christian ministers whom they will gladly hear proclaim the tidings of salvation. We have 13 missionaries and assistants in

this dark corner of the earth; and we trust ere long that Ethiopia will stretch out her hands unto God.

Your Committee would earnestly urge upon us, to more vigorous efforts in behalf of Africa's benighted population, whose sad history is replete with ignorance and crime. Mexico and South America, with their 28 or 30 millions of immortal beings, have claims on American Baptists.

In view of the great work of converting the world unto Christ, and making universal his kingdom, and the prominent part Christians are to accomplish in it, as the honored instruments in bearing and proclaiming the gospel to every tongue and people, your Committee would therefore urge upon this Association, to more efficient efforts for spreading the light of Christianity among earth's benighted race. The facilities which God has afforded in the glorious work of sending the word of life to the perishing heathen, speak to us in loud and distinct tones, "Go ye into all the world and preach the gospel to every creature,"—to every nation however remote and however barbarous.

Let us awake to every good enterprise, till the clamor of war shall be heard no more or garments rolled in blood, till holiness to the Lord shall shine forth as the morning and the beauties of primevial creation again bloom in the world, and the sweet songs of Paradise shall resound from hill to valley.

Christians are solemnly bound to lend their aid to every institution, that has a tendency to bring about that thrice happy day, when the world shall be encircled in millennial glory. We should send up our prayers, and pour down our treasures, according to our ability, for the success of so sacred a cause.

R. I. DEVIN, *Chm'n.*

REPORT ON CHANGES.

Your Committee to whom was referred the subject of Changes, beg leave to offer the following report:

Dear Brethren, when we take a view of the number of our fellow mortals, who have fallen victims to the multitude of diseases now sweeping over the earth, and particularly the cholera, that scourge of God, that has cut down thousands and tens of thousands of human beings since our last Association, who have gone to try the realities of another world; how grateful should we be to the Lord, in mercifully preserving our lives, from the withering grasp of the pestilence, that walketh in darkness, and the destruction that wasteth at noonday. Death has been no respecter of persons, the old and the young, the noble and the ignoble, from the President down to the meanest fugitive, have fallen before the stern monarch of the grave.

We would call your attention to our lamented brother, the Rev. Thomas Crocker, who has often participated in the deliberations of this body; he is gone to reap the reward of the just. Brethren George Boswell and Larkin Currin, together with our sister Howard, have fallen into one common grave. And many others with whom your Committee was not acquainted, might be mentioned, if time would permit, who have gone to their long home. Oh how uncertain is life! But we should sorrow not for them as those who have hope.

Brethren, in view of the many changes which are taking place around us, and day after day beholding our brethren and acquaintances dropping into the tomb, we have great reason to humble ourselves before God for his goodness, in sparing our almost unprofitable and sinful lives through another year.

Your Committee would respectfully submit the following resolution:

Resolved, That we entertain a lively hope of the acceptance of our departed friends before the throne of God, and that we all double our dilligence to make our calling and election sure.

H. HESTER, *Chm'n.*

REPORT ON TEMPERANCE.

The Committee on Temperance respectfully report:

That intemperance in the use of spirituous liquors, we believe to be the polluted source of most of the vices that degrade our country. Most of the crimes made punishable by our Statutes, are committed either mediately or immediately by its influence. Who will have the boldness to deny that our criminal dockets would not almost be a blank book, if its use was discarded from our land?—The evil passions naturally strong, enkindled by ardent spirits become much more intense and urge men to the commission of crimes of the deepest and darkest die—such as appal and sicken the heart of the christian and the moralist. It is said that the Americans use more of the stronger drinks, than any other nation. France and Italy drink their wines—England her ale,—but the United States her double-distilled, double-rectified brandies. It is useless to depict the drunkard's career and the drunkard's fate, which has been so often and so graphically told. It behooves every one who has the interest of his country, or that of humanity at heart, to make a common cause in arresting this evil. Many different plans have been devised with more or less success to do this. Some have formed temperance societies; and in some of the States the law-making power has taken hold of the subject, and have passed highly penal Statutes, to prevent its excessive use. Though great

good has been thus affected, yet, "the snake is scotched but not killed": and if we were to venture an opinion, this hydra of Intemperance will never be crushed, until it is done by the uniform action on the subject, by our Statesmen and Law-makers.

G. W. JONES, *Chm'n.*

LIST OF ORDAINED AND LICENTIATE MINISTERS.

Samuel Duty, Oxford,
R. I. Devin, do.
J. P. Montague, do.
W. H. Jordan, Warrenton,
Jas. King, Blue Wing,
E. Hester, Dutchville,
W. E. Oakley, Knap of Reeds,
J. E. Montague, Youngs ⋈ Roads,
Jas. Jackson, Forestville,
W. S. Hobgood, do.
E. Winston, Tranquility.

LICENTIATES.

D. A. Harris, Mill Creek,
D. Umstead, Knap of Reeds.

1850 — 1850

11 8

MINUTES

OF THE

FIFTY-SEVENTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH

CORINTH CHURCH, GRANVILLE Co., N. C.

August 9---12, 1850.

FRIDAY, August 9th, 1850.

The members of the Flat River Association and others, having convened, the Introductory discourse was delivered agreeably to appointment, by Elder R. I. Devin, from 1 Cor. 15 : 58. "Therefore, my beloved brethren, be ye steadfast, unmoveable, &c."

After a short intermission, the members again met. The Moderator being absent, the Association was called to order by the Clerk.

After singing and prayer conducted by brother Wait, the letters from the churches were called for, read, and the delegates' names enrolled. (See statistical table.)

The Association then proceeded to the election of officers for the ensuing year, when Elder Elijah Hester was chosen Moderator, and Elder R. I. Devin, Clerk.

Ministering brethren were invited to take seats, and participate in our deliberations. Brother A. D. Blackwood accepted the invitation.

Correspondents from sister Associations were invited to present themselves and take seats with us, when Elders J. J. James and S. Wait from Beulah Association, Elder Wm. C. Patterson from Sandy Creek, Elder L. C. Hinton from Raleigh, and brother G. Lewis from Tar River, appeared and took seats.

On motion, appointed brethren W. S. Thompson, H. Hester, and W. Parham, a committee of Finance.

On motion, appointed brethren H. B. Bridges, J. M. Howell, Lewis Montague, E. Pittard and J. Tippett, a committee to arrange the religious services during the sitting of the Association.

On motion, appointed brethren Wm. H. Lawson, Wm. A. Rogers, Wm. Jones, Thomas Hester, S. S. Hicks, together with the Moderator and Clerk, a committee to arrange the business of the Association.

A petition from the newly constituted church at Mt. Pleasant was read, asking admittance into our union, and on motion, was unanimously received, the Moderator extending the right hand of fellowship to the delegates.

The committee on Finance reported that they had received from the churches $29,00. The report was received, and committee discharged.

On motion, the Association adjourned until to-morrow half past 9 o'clock. Singing and prayer by brother Jones.

SATURDAY, August 10th.

The Association met according to adjournment, and after religious services conducted by brother Wm. C. Patterson, proceeded to business.

Called the roll and marked absentees.

Read the proceedings of yesterday.

On motion, the committee of arrangements called upon to report, the report was read, received, adopted, and committee discharged.

The constitution and rules of decorum read.

Corresponding messengers to sister Associations called upon to report, which was done as far as they were present. Brethren Wm. Duskin and Wm. Strain attended the Raleigh Association, Jas. P. Montague and H. B. Bridges, Tar River, J. E. Montague, Concord, and James P. Montague, Beulah.

Corresponding delegates to other Associations were appointed as follows:—

To Raleigh—J. P. Montague, Edwin McCullers, R. I. Devin, Wm. E. Oakley and W. D. Allen.

To Tar River—H. B. Bridges, R. I. Devin, Kennon Parham, R. Hester, N. E. Cannady and J. E. Montague.

To Concord—Wm. H. Jordan, L. B. Stone and Anderson Overby.

To Sandy Creek—Wm. Duskin, Wm. Jones, James P. Montague, and G. W. Jones.

To Dan River—J. E. Montague, J. D. Wilkerson, Wm. H. Lawson and D. A. Harris.

To Beulah—R. I. Devin, Wm. Jones, J. E. Montague, and J. P. Montague.

Standing committees called upon to report. Brother Willis S. Thompson read a report on Periodicals, and after remarks by Elders J. J. James, L. C. Hinton and others, was on motion, adopted and ordered to be published in the Minutes. (See Appendix.)

The report on Foreign Missions was presented and read by brother J. P. Montague, and after remarks by Elder James S. Purify, was, on motion, adopted.

The report on Home Missions was read by brother R. I. Devin, and after interesting remarks by Elders A. D. Blackwood, J. J. James, Wm. Jones, and J. S. Purify, was adopted.

The report on Education by brother S. S. Hicks was read, and after appropriate remarks by Elders Jones and James, was, on motion, laid on the table until the afternoon.

Brother N. E. Cannady read a report on Sabbath Schools, and after some interesting remarks by Elders J. S. Purify and Wm. E. Oakley, was, on motion, adopted.

On motion, the Association took a recess for one hour.

The Association again came together and proceeded to business. The report on Education was then called up, and after interesting addresses by brethren J. J. James, S. Wait, L. C. Hinton and J. S. Purify, was, on motion, adopted.

The following resolution was offered by Elder Samuel Wait: Believing it important that due care be observed in the constitution of churches—Resolved, That a Presbytery be appointed, consisting of five ordained ministers any three of whom may form a quorum, to attend to this business.

On motion, a Committee consisting of W. Parham, S. S. Hicks R. Hester, Deacons, to nominate a Presbytery for the constitution of churches during the ensuing year—who reported the following names as the Presbytery, which was adopted:—Elders E. Hester, R. I. Devin, W. H. Jordan, Jas. King and Wm. E. Oakley.

On motion, the Association adjourned until Monday morning 9 o'clock. Prayer by bro. Oakley.

SABBATH.

A large congregation assembled at an early hour. Elder J. J. James commenced the services of the day with a sermon from Luke 2: 10. Elder Wm. Jones followed with a sermon from 2 Cor. 8: 9. After which, the claims of the N. C. B. S. Convention, were laid before the congregation, and a collection taken up amounting

to $50.50. After a recess, Elder L. C. Hinton followed with a sermon from Psalms 37 : 5.

O ! that the Lord may own and crown the labors of the day with his blessing!

MONDAY MORNING, Aug. 12.

The Association met according to adjournment, and after religious services, conducted by bro. Wm. E. Oakley, proceeded to business.

Called the roll.

Minutes of Saturday read.

The Association proceeded to appoint the place to hold its next meeting, when it was agreed that the next session be held with the Flat River Union Church, Orange County, N. C., commencing on Friday before the second Sabbath in August 1851.

On motion, Elder James King, Elder S. Wait his alternate, was appointed to preach the Introductory sermon, and Elder W. H. Jordan, the Conventional sermon on Sabbath at the next session of the Association.

The following resolutions were offered by Elder R. I. Devin and amended by Elder J. S. Purify ; Whereas we feel that more systematic efforts should be made in the cause of benevolence, and that the subject should be more clearly placed before the churches :—1. Resolved, Therefore, that the Pastors of the churches of this Association be requested to preach a sermon on the subject of *benevolence*, once a year, and take up a collection for the same, say, at the monthly meeting of May, June, or July. 2. Resolved, That the churches be requested to make this Association a channel through which they will send their contributions to the Convention.

After remarks by Elders J. S. Purify and R. I. Devin, it was unanimously adopted.

On motion, of bro. J. S. Purify,

Resolved, That the churches be requested to hold a day of fasting, humiliation and prayer, on the Sabbath of their monthly meetings in October next, beseeching the Savior to raise up more ministers from amongst us, and send them into his harvest; and that the preachers preach a sermon on the subject.

The Clerk was directed to superintend the printing and distribution of 1.000 copies of the Minutes of this Association, and be allowed $10 for his services.

On motion, appointed H. B. Bridges, J. B. Hobgood, J. P. Montague, S. S. Hicks and R. I. Devin, delegates to the next Convention in Louisburg.

The following resolution was adopted in 1842, and is republished by request :

Resolved, That whenever it shall be the case that a church shall wish that any of her members be ordained to the work of the

ministry, such persons shall be sent to the Association to be examined before them, and if in the judgement of the Association, he shall be found qualified for ordination, he shall be ordained by a Presbytery appointed for that purpose, either in the Association or at the church which sends up the Candidate for ordination, as the Church may prefer.

On motion, standing Committees were appointed on the following subjects to report to the next Association :

Periodicals.—G. B. Montague, S. H. Cannady, J. B. Hobgood.
Foreign Missions—J. C. Bumpass, H. Hester, T. T. Grandy.
Home Missions—J. E. Montague, T. Hester, J. Peed.
Education—W. S. Thompson, L. B. Stone, Jas. Dalby.
Temperance—W. E. Oakley, J. Nance, A. Waller.
Sabbath School—E. Hester, J. M. Mangrum, N. Trice.
Changes—Jas. P. Montague, Legon Hobgood, W. R. Luit.
Bible Society—N. E. Cannady, W. H. Lawson, H. Hester.

Treasurer's Report.

R. I. Devin, Treasurer of the Flat River Association, August 12th, 1850.

Dr.

Balance in hand,		$37 45 1-2
This year's (1850) contributions,		29 00
		66 45 1-2

Cr.

Paid for printing Minutes,	$20 00	
Postage,	30	
Clerk's Fees,	10 00	
		30 30
Balance in hand,		$36 15 1-2

Resolved, That the thanks of this Association be tendered to the brethren and friends of this vicinity, for the kind and hospitable manner in which we have been entertained during the session.

After singing and prayer by the Moderator, adjourned to the time and place before mentioned.

E. HESTER, *Moderator.*

R. I. Devin, *Clerk.*

The Flat River Bible Society met Monday evening after the adjournment of the Association. Made no change in officers. We had interesting addresses from several brethren. A collection was taken up amounting to $5 50, and $3,00 sent up from Brassfields church, making in all $8,50. The Society adjourned to the time and place of the meeting of the next Association.—R. Sec.

APPENDIX.

REPORT ON PERIODICALS.

The Committee to whom was referred the subject of Periodicals, beg leave to state—that so much has already been said, and so many able arguments used in support of our religious periodicals, we deem it unnecessary to attempt any thing further in their defence, than to bear some humble testimony in behalf of their great importance.

Your Committee are not left to estimate their great utility by mere reason and speculation, but from our own happy experience, we are constrained to regard such of them as are well conducted, useful and efficient agents in diffusing interesting religious information, also most happily adapted in provoking a becoming zeal in the hearts of christians for the best interest of Messiah's Kingdom in the world. They to some extent tend much to restrain the wickedness of the wicked, whilst at the same time they greatly encourage believers in a faithful performance of all their christian duties and obligations.

Through their medium the great truths of our holy religion often find their way to the hearts of dying men, and many useful lessons of wisdom and instruction are inculcated in the minds of those who love the Redeemer's cause. In view of these, as well as many other important results which we will not now stop to enumerate, your Committee ask leave to recommend the adoption of the following resolution, to wit:

Resolved, We regard the Biblical Recorder edited by Rev. Thomas Meredith, as entitled to a liberal patronage at the hands of every Baptist, and all others who esteem the cause of our holy religion.

WILLIS S. THOMPSON, *Chm.*

REPORT ON FOREIGN MISSIONS.

When our Savior was about to leave his disciples, he commissioned them to go into all the world and preach the Gospel to every creature. Under this commission all his benevolent followers have been acting for eighteen hundred and fifty years. They commenced their mission about Jerusalem in the land of Palestine. Peter was the first missionary to the Gentiles, and though some doubted the propriety of his mission, yet in a consultation of the Apostles and Elders, his course was commended, and the Disciples had no hesitation in preaching the gospel to the Grecians at Antioch, the metropolis of Syria. The Apos-

tle Paul having been converted to the knowledge of the Truth, immediately commenced his mission, travelling from one country to another both by sea and land, until he being helped on by the churches, and assisted by Luke, Barnabas, Mark and others, was instrumental in sending the gospel to the different parts of the then known world.—Acting under the same commission, and following the examples of the Apostles, benevolent christians have been opperating ever since. And the state of the church has varied in proportion as it has been faithful, or otherwise, to its missionary design. The impulse given to the progress of the gospel by the Apostles, seemed to decline as soon as the third or fourth century. And although nominal christianity continued to be propogated, yet it is not until about the eighteenth century that the era of Protestant missions can be said to have commenced. In this work there are about fifteen hundred missionaries engaged. Occupying about twelve hundred principal or central stations. And at these stations there are about five thousand natives and assistants co-operating with the ordained missionaries. And there are exhibited at these missions about one hundred and eighhty or ninety thousand converts to christian communion; and there are more than two hundred thousand children and adults, belonging to the schools.

In July 1813 Mr. and Mrs. Judson founded the first American Baptist mission in Rangoon, a city of the Burman Empire. In 1845 the Southern Baptists formed a distinct organization, leaving all the missions then existing under the control of Northern Baptists. It appears from the report of 1849, as the result of thirty-five years labour, that we have in Asia, eight missions; in Europe, three; in Africa and amomg the Indians of America five; in all 16 missions. These missions contain one hundred and thirty-eight stations and out-stations. They are conducted by one hundred missionaries and female assistants. Native preachers and assistants two hundred and four. They have one hundred and forty-eight churches. Baptized during the last year, two thousand—whole number of members in the mission churches, nearly twelve thousand, besides numbers who have died in the triumphs of faith. There are fifty schools, with one thousand five hundred and nineteen scholars, and about six millions of pages of the Scriptures and Tracts were published during the year. Total expenditures for the year, about eighty-six thousand dollars. The Southern Board, now but in its infancy, have fifty-four missionaries and assistants—viz: sixteen in China, (10 in Canton and 6 in Shanghai), nineteen in Africa, sixteen in Liberia, and three in Central Africa. We need missionaries and money to carry on this work. There are *now* more than six hundred millions of immortal souls who have never heard the Gospel. Who is unwilling to co-operate in this great and good work? In view of what has been done and what remains to be done, *Resolved*, That we recommend this object to the prayers and support of our brethren.

J. P. MONTAGUE, *Chm.*

REPORT ON HOME MISSIONS.

The Committee on Home Missions, would respectfully offer the following report:—We regard this institution to be one of vast importance, one of the mighty auxiliaries in extending the kingdom of Christ, and evangelizing the world.

Its object is to supply the destitute portions of our own beloved country with the preached gospel. Our attention is more immediately called to the great destitution of our own State, North Carolina, many portions of which present a most painful and melancholy picture. Many families entirely destitute of the bible, some districts scantily supplied with the ministry, and others entirely destitute.

Home Missions have, and will accomplish much good. The labors of the missionaries have been generally crowned with encouraging success. Many churches have been organized and built up. The Baptist Convention was brought into existence about twenty years ago, which has for its object the glory of God, and the salvation of sinners. It has in its employ ten missionaries who are dependent upon the churches for their support, either wholly or partly.

This Association during the past year, was favored with the labors of one of the missionaries of the Convention, whose labors, no doubt, were blessed to the salvation of precious immortal souls. The subject of Home Missions ought at once to commend itself to every christian and friend of the gospel. The great destitution that still exists, imperatively calls upon us to put forth vigorous exertions to give them the preached word. From the success which has crowned past efforts, there is much to encourage us in future to press forward in this good cause.

Your Committee would urge upon this Association the importance of more decided action, in behalf of Home Missions. We should not only feel it to be our duty, but a privilege, to aid and assist in the great and glorious work of extending the blessings of the gospel among our own countrymen, by our prayers and contributions.

Let us my brethren awake from our slumbers and supineness, and become more zealous in the cause of our divine Master, and more interested in the salvation of sinners. Can it be that any christian is so selfish, as not to be moved with that benevolence and liberality, that every lover of Christ ought to feel in contributing to give the gospel to the destitute?

Let us consecrate all we have and are to God, and adopt as our motto, "None of us liveth to himself."

Respectfully submitted,

R. I. DEVIN, *Chm.*

REPORT ON SABBATH SCHOOLS.

The committee on Sabbath Schools respectfully submit the following report.

The importance of Sabbath Schools is now with few exceptions, admitted by all. Yet it is a lamentable fact, that there is little or nothing doing in the bounds of Flat River Association, especially by baptists, for their promotion. Brethren this ought not so to be.— By so doing are not our ministers and churches neglecting one of the most important means for the promotion of Christianity ? For certainly there is no place better adapted to the instruction of the young mind in Bible truths, than in a well conducted Sabbath school. It is there that the young are brought up in the nurture and admonition of the Lord. It was at the Sabbath school that some of our most useful, divine and lay members, received their first religious impressions.

The youth while thus engaged, are secure from the temptations which frequently beset that particular age, and they not only acquire a knowledge of the Holy Scriptures, but are much benefited by being associated with christians. Well conducted Sabbath schools, are evidently the channel through which God delights to bless the labors of His children. These are a few of the many reasons which appear to us, should induce both our ministers and churches, to arouse from their lethargy, and for the future discharge their duty, and nothing short of their whole duty in this important matter of Sabbath Schools.

All of which is respectfully submitted,

N. E. CANNADY, *Ch'm.*

REPORT ON EDUCATION.

The Committee on Education would respectfully submit the following report. That in looking abroad over our comparatively happy land, we behold, notwithstanding the great exertions that have been made, and are now making for the advancement of science, a great necessity for redoubled exertions. For when we consider the improvement of our species by education, and the great amount of ignorance, that now exists both in civil and religious society, and when we consider its influence on religion, we are irresistably led to the conclusion that we as a nation, and particularly as Baptists, should turn our attention with more fixedness of purpose to the subject.

Whereas the subject of female education has been recently entertained and discussed in our denomination in this State, and the importance of establishing a female school of high character to be under the patronage of the Baptists, is felt and concurred in by many, therefore,

Resolved, That this Association are thoroughly convinced of the necessity and importance of establishing such school for promoting female Education.

S. S. HICKS, *Ch'm.*

LIST OF ORDAINED AND LICENTIATE MINISTERS.

ORDAINED—Samuel Duty, R. I. Devin, James King, Wm. H. Jordan, E. Hester, Wm. E. Oakley, J. E. Montague.———LICENTIATES—James P. Montague, E. Winston, D. Umstead.

The following ministers *ex officio* members of the Association took seats: Elders Wm. E. Oakley, J. S. Purify, E. Hester, W. Jones and S. Wait.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec. by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions.
Mt. Moriah,	Noah Trice, Wm. Couch, and C. T. Boroughs,	20		1	6		2	95	1 50
New Bethel,	Willis S. Tompson, Edwin McCullers and Wm. Yearby,*	10	2		3	2	2	102	1 50
New Light,	H. Thompson, John Rey, jr.* J. M. Mangrum,*	1	1		4	3	2	174	3 00
Brassfield's,	S. S. Hicks, S. H. Cannady, and Jas. Allen,				7			142	2 00
Fellowship,	Willie Rogers,* Moses Garner,* and Wm. A. Rogers,	5						40	1 00
Concord,	Wm. R. Suit, Thomas Climer and Saml. Montague,				3			130	2 00
Mt. Zion,	Legan Hobgood, Wm. S. Hobgood, and John O'Brian,	8	1		4		1	86	1 50
Shady Hill,	No delegate or letter.							31	†
F. R. Union,	Wm. S. Parrish, John Peed and John King,	13	1		1	1	1	79	2 00
Hester's,	F. B. Currin, Charles Frazier and H. Hester,	22	4		3	1	2	296	3 00
Bethel,	D. A. Harris,* J. D. C. Pool,* and Wm. H. Lawson,				3	1	3	135	1 50
Olive Branch,	John D. Wilkerson, R. D. Peryear and T. Hobgood,		1		2		2	171	1 50
Grassy Creek,	Thomas Hester, S. Y. Ragsdale and J. E. Montague,	3	2	1	4	1	6	258	2 00
Buffaloe,	Charles Yancey,* Asa M. Perkins and Willie Daniel,*	2	2		6	1	1	213	1 50
Island Creek,	Wm. H. Jordan,* N. M. Norwood and J. M. Norwood,	5						166	1 00
Poplar Creek,	Randolph Hester, J. H. Wright,* and E. L. Parrish,*							34	1 00
Tabb's Creek,	W. W. Dement, Kennon Parham and S. E. Dement,	1			4			90	1 00
Corinth,	Thomas Pittard, James P. Montague and Wm. Bradford,	22	4				1	127	1 00
Oxford,	R. I. Devin, T. T. Grandy and Williamson Parham,	2	1					25	1 00
Mt. Pleasant,	Wm. W. Cozart, Thomas J. Avery and J. C. Bumpass,							10	
	50 Delegates. | * Absent. | † As last year.	114	19	2	50	10	23	2404	29 00

A TABLE

Showing the Churches, their Pastors, Clerks, Post-Offices, and Monthly Meetings.

CHURCHES.	PASTORS.	ADR'SS OF PASTORS.	CLERKS.	ADR'SS OF CLERKS.	DAYS OF MEETING.
Mt. Moriah,	Johnson Olive,		Tho. Boroughs,	Chapel Hill.	3d Sun. & Sat. before
New Bethel,	J. C. Marcom,		W. S. Thompson,	Roger's Store.	do. " "
New Light,	E. Hester,	Dutchville, N. C.	J. M. Mangrum,	New Light.	2d " "
Fellowship,	do.	do.	W. A. Rogers,	Fish Dam.	4th " "
Brassfield's,	Wm. Jones,	Forestville, "	N. E. Cannady,	Tranquility.	3d " "
Concord,	Saml. Wait,	Forestville, "	T. B. Lyon,	Dutchville.	1st " "
Hester's,	do.	do.	J. Howard,	Oxford.	2d " "
Mt. Zion,	James King,	Blue Wing, "	J. J. Rogers,	Berea.	1st " "
Olive Branch,	do.	do.	Wm. King,	Mill Creek.	3d " "
Buffaloe,	do.	do.	A. Overbey,	White House.	2d " "
Shady Hill,	No supply.		G. W. Jones,	Red Mountain.	4th " "
F. R. Union,	Wm. E. Oakley,	Knap of Reeds,	R. Peed,	Knap of Reeds.	3d " "
Bethel,	S. Pleasants,	Roxboro, "	Wm. H. Lawson,	Mill Creek.	2d " "
Grassy Creek,	R. I. Devin,	Oxford, "	T. Hester,	Young's X Roads.	4th " "
Island Creek,	do.	do.	N. M. Norwood,	Williamsboro.	3d " "
Oxford,	do.	do.	W. Parham,	Oxford.	1st " "
Mt. Pleasant,	do.	do.	J. C. Bumpass,	Berea.	2d " "
Poplar Creek,			E. L. Parrish,	Henderson.	
Tabb's Creek,			L. Parham,	Oxford.	
Corinth,	J. S. Purify,	Forestville, "	H. B. Bridges,		

1851

MINUTES

OF THE

FIFTY-EIGHTH ANNUAL SESSION

OF THE

Flat-River Baptist Association,

HELD WITH THE FLAT-RIVER UNION CH., ORANGE CO., N. C.,

August 9--12, 1851.

FRIDAY, August 9, 1851.

The members of the Flat River Association met according to adjournment, when in the absence of those appointed, the Introductory sermon was preached by Elder J. J. James from 1 Timothy 3 : 15.

After a short intermission the members met again. The Association was then called to order by the Moderator—and after singing and prayer by brother Blackwood, proceeded to business.

The letters from the churches were called for, read, and the delegates' names enrolled. (See Statistical Table.)

The Association then proceeded to the election of officers for the ensuing year, when Elder E. Hester was chosen Moderator, and Elder R. I. Devin Clerk. Ministering brethren were invited to take seats, and participate in our deliberations. Elders J. J. James, Agent of Oxford Female College, and Wm. Jones, Agent of the Convention, accepted the invitation.

Corresponding brethren from sister Associations were invited to present themselves and take seats with us, when Elder P. H. Smith and brethren G. Lewis and Jer. Solomon from Tar River Association, brethren J. W. Hackney and A. P. Strowd from Sandy Creek, appeared and took seats.

On motion, appointed brethren C. J. Rogers, A. M. Veasy and J. P. Montague, a Committee of Finance.

On motion, Elder E. Hester, J. Peed, A. M. Veasy and Wm. Dus kin, a Committee to arrange the religious services during the sitting of the Association.

On motion, Wm. Jones, J. E. Montague and A. D. Blackwood, together with the Moderator and Clerk, a Committee of Arrangements.

The Committee of Finance reported that they had received from the churches $31.65.

The report was received, and Committee discharged.

On motion, Correspondents to other Associations were called on to report. Brethren J. P. Montague, and H. B. Bridges attended the Tar River Association, and J. E. Montague, D. A. Harris and Wm. H. Lawson the Dan River.

On motion, the Association adjourned until to-morrow ten o'clock. Singing and prayer by Elder W. A. Atkinson.

SATURDAY, August 10.

The Association met according to adjournment, and after reading Psalm 97 and singing and prayer by Elder Wm. Jones, proceeded to business.

Called the roll and marked absentees.

Read the proceedings of yesterday and the Rules of Decorum.

On motion, the Committee of Arrangements called on to report; the report was read, received, adopted, and Committee discharged. Proceeded to appoint corresponding delegates to sister Associations as follows:—

To Raleigh—Wm. Duskin, Wm. Strain and B. D. Rogers. To Tar River—R. I. Devin, H. B. Bridges, J. P. Montague and A. D. Blackwood. To Sandy Creek—Wm. Duskin, Wm. Jones, B. D. Rogers and Wm. Strain. To Dan River—J. E. Montague, T. Hester, H. Hester and J. D. Wilkerson.

On motion, the Moderator appointed Elders J. J. James, R. I. Devin, Wm. Jones, A. D. Blackwood, Wm. E. Oakley and E. Hester, a Presbytery to examine the candidates for ordination.

Standing Committees called on to report—when reports on Periodicals, Foreign Missions, Home Missions and Temperance were presented and read, and after remarks from various brethren, they were adopted and ordered to be printed. (See appendix.)

The following resolution was offered, and after very appropriate remarks by brethren J. J. James, Wm. Jones, N. E. Cannady, E. Hester and R. I. Devin, was unanimously adopted.

WHEREAS, This Association has learned with great pleasure that since its last annual session, a Baptist Female College has been located within its own bounds and,

WHEREAS, This measure is deemed of great importance to our denomination generally. Therefore *Resolved*, That we take a deep interest in the success of this Institution; and that we recommend it to the patronage and support of the churches composing this body.

On motion, appointed Elders J. J. James, Wm. Jones and R. I. Devin, a Committee on Education to report on Monday.

On motion, the Association adjourned until Monday morning 9 o'clock. Prayer by brother Oakley.

SABBATH.

A large congregation assembled at the stand at an early hour. Elder R. I. Devin commenced the services of the day with a sermon from 1 Timothy 4 : 10. Elder J. J. James followed with a sermon from John 12 : 31, 32. Then, a collection of $20.30 was taken up for the Convention. After a recess, Elder P. H. Smith preached from 1 Corinthians 4 : 7. We trust good was done.

MONDAY MORNING, Aug. 12.

The Association met pursuant to adjournment, and after prayer by brother J. E. Montague proceeded to business. The roll was called, and the proceedings of Saturday read.

Brother Elijah Hester read a report on Sabbath Schools which was received and adopted. (See appendix.)

The following resolution was offered on the death of Elder Thomas Meredith:

Whereas, It has pleased Divine Providence since the last annual meeting of this body, to remove from his earthly labors, and the endearments of his beloved family, our highly esteemed brother, the Rev. T. Meredith. Therefore,

Resolved, That while we feel it to be our duty to bow in humble submission to every dispensation of heaven, we cannot refrain from expressing our high estimate of the talents and worth of our departed brother, and our profound sense of the loss which the denomination has sustained in his death.

Resolved also, That we as an Association tender our sympathies to the bereaved family in their irreparable loss.

The following resolution was offered on the Bible Society:

Whereas, This Association has heretofore formed a Bible Society, auxiliary to the N. C. B. B. Society, and whereas, our churches, with but few exceptions, have neglected to send up their contributions to said Society. Therefore,

Resolved, That this Association request the ministers having the care of churches in its bounds, to bring the object before the churches, and if possible, urge them to do their duty in this important work.

On motion, the Committee on Education which was raised on Saturday, was called on to report; the report was read and unanimously adopted. (See appendix.)

On motion, the Association took a recess in order to give place to the ordination services of bro. James P. Montague, a licentiate of Corinth church. The services were conducted as follows by the Presbytery:

The Ordaining prayer by Elder Wm. Jones;

The Charge addressed by Elder J. J. James;

The Bible presented by Elder R. I. Devin;

And the right hand of Fellowship by Elder E. Hester.

The Association again resumed their labors. On motion, it was agreed that the next session of the Association be held with the Bethel Church, Person co., N. C., to commence on Friday before the second Sabbath in August, 1852. On motion, Elder Wm. Jones was appointed to preach the Introductory Sermon, and Elder R. I. Devin, the Conventional Sermon on Sabbath at the next meeting of the Association. Appointed Elders Wm. Jones and J. P. Montague delegates to the next Convention.

Standing Committees were appointed on the following subjects to report to the next Association. Periodicals—J. P. Montague, J. M. Mangum. Foreign Missions—N. E. Cannady, Wm. Duskin and C. J. Rogers. Home Missions—Thomas Hester, E. Winston and J. Peed. Education—J. C. Bumpass, Legan Hobgood and H. Hester. Temperance—Wm. E. Oakley, T. R. Avery, R. Jones. Sabbath Schools—J. E. Montague, J. Veasy and S. Allen. Bible Society—S. Hicks, J. P. Davis, and J. H. Strum.

The Clerk was directed to have 600 copies of the Minutes printed and distributed, and be allowed $10 for his services.

Resolved, That the thanks of this Association be, and are hereby tendered to the brethren and citizens of this vicinity, for their kindness and hospitality extended to its members during its session among them.

After singing and prayer by bro. James, adjourned to the time and place before-mentioned. E. HESTER, *Moderator*.

R. I. Devin, *Clerk*.

TREASURER'S REPORT.

R. I. Devin, Treasurer of the Flat River Association, Aug. 1851.

Dr.		
Ballance in hand August 1850		$36.15½
This (1851) year's contribution		31.65
		67.80½
Cr.		
Paid for printing Minutes	$25.00	
Clerk's fees	10.00	
Freight, Postage, &c.	1.00	36.00
Ballance in hand Aug. 1851		31.80½

ORDAINED MINISTERS BELONGING TO THE ASSOCIATION.—S. Duty, Wm. H. Jordan, J. King, E. Hester, W. E. Oakley, R. I. Devin, J. E. Montague, J. P. Montague, W. A. Atkerson.

Ex officio MEMBERS.—A. D. Blackwood and Wm. E. Oakley.

APPENDIX.

REPORT ON PERIODICALS.

Since the last session of this Association the Religious Intelligencer and Baptist Messenger have both been discontinued. The Biblical Recorder is published as usual at Raleigh, under the editorial management of Elder Tobey, at two dollars per annum. It is allowedly the organ of the denomination in N. C., receiving the warm support of, as well as weekly contributions from, the ablest men in the State.

The Commission and Missionary Journal have likewise ceased—the Home and Foreign Journal being substituted in their stead. It is published at Richmond, Va., by the Board of Domestic and Foreign Missions of the Southern Baptist Convention. It is the organ of both Missions—and, that it may be taken by every Baptist family in the South and West, at the low price of twenty-five cents a year.

The circulation of well-conducted religious periodicals, is an instrumentality of good, second to but few if any others. Whilst oral declarations from the pulpit are limited, and too often temporary in their effects, these "winged words spreading with electric rapidity" may be permanently effective, at times and places, remote from the seats of their origination.

Through this medium the members of our churches may be enlightened—different and distant sections of the country brought into familiar intercourse—doctrines and principles compared, digested and purified—energies and efforts concentrated—truth, as far as possible, attained—and, concomitantly, the cause of the Redeemer advanced. Who, that is "bought with a price," desires to acquit himself of the obligation—to "glorify God?" May he not do it to some extent by promoting the circulation of these papers? Especially, would not much be accomplished were the influence of ministers exerted to this end?

Respectfully submitted,

GEO. B. MONTAGUE, *Chairman.*

REPORT ON FOREIGN MISSIONS.

Your Committee, to whom was referred the subject of Foreign Missions, beg leave to report:

That, in their humble opinion, the subject of Foreign Missions is one, which from its intrinsic importance, commends itself to the consideration and support of every intelligent and sympathetic mind. Involving the redemption of a vast majority of the human family from the dark shades that envelope and degenerate man's mental and moral nature, it opens a wide and unlimited arena for the exertion and display of Christian sympathy, and strong, unostentatious philanthropy. A world immersed in deep, mental and moral degradation, with its millions of inhabitants prostrating themselves, in servile humiliation, before images, the creation of their own sensual imaginations, unused to the sublime contemplation of an Infinite Intelligence, creating and preserving a Universe, of a heaven, the final and everlasting rest of the gospel pilgrim, the blissful retreat of time's tempest-tossed mariner, must surely present to him, who has felt and adored a Savior's pardoning love, a picture calculated to call forth his warmest sympathies and urge him to immediate and effective action. It commends itself to the philanthropist, to him who, independent of the feelings that actuate the Christian, finds it in his heart to pity suffering humanity, and for the plain reason, that religion is the forerunner of civilization, and the two are the most effective palliations of human misery. The Missions offer strong inducements to the lover of the sciences. Since they open a wider field for the benign influence of letters, and new developements must necessarily be made in those regions, before unknown to enlightened men. "Go ye into all the world and preach my gospel to every creature," was the command of our blessed Lord, a short time before his ascension. The Psalmist prophetically speaks of the heathen as an inheritance, and the uttermost parts of the earth as a possession of our Saviour. How will the heathen become his inheritance? Will it be by the light of nature? No: Socrates and Plato, by the power of their gigantic intellects, penetrated as far into the dark mazes of nature, as the mind unacquainted with biblical revelation can possibly advance. It must be thro' the exertions of civilized, religious society. Of the thousand millions that inhabit the earth at the present time, not more than three hundred millions have a nominal knowledge of God or the gospel. If we suppose that one hundred generations, of thirty three years each, (the average length of life) have lived and died since creation, observing the present ratio, three tenths, how many human beings have passed away since creation, and how many must yet pass away in total darkness before the gospel can be sent to them by the most energetic action!!

Let every one make the calculation. The progress of the Missions, very naturally, has been slow yet onward. Early prejudices, and the effect of early associations on the minds of the heathen, have to be removed. This being accomplished, the intuitive principles of the mind take hold on the truths of the gospel, and its progress is then very rapid, since the human mind freed from every bias and prejudice, naturally seeks after the truth.—This position has been verified in Burmah, in which country Drs. Mason and Judson with many others labored for many years, with but little effect apparently, but they were then laying the foundation of a mighty fabric which has since sprung up, a fabric from which will emanate rays that will enlighten the East, from which will depart heralds of the cross to proclaim "good news of glad tidings" to the heathen world.

Burmah has a number of prosperous churches and many intelligent, effective native preachers. All, no doubt, have heard of Ko thak byu, the Karen preacher. This is also true in respect to the islands of the Pacific, especially the Sandwich, the Friendly and Georgian Isles, where those who were a few years ago Cannibals, have now become worshippers of the true God. In India,

where once the heathen mother cast her tender offspring into the Ganges to propitiate some imaginary deity, she now endeavors to raise it "in the nurture and admonition of the Lord."

China presents a wide and propitious field. Keying and several other powerful mandarins have showed the missionary cause great favor. Bro. Yates, bro. Shuck and several others are at Shanghai, in China, and several Missionaries are now preparing to go thither.

Though we have such flattering prospects much remains to be done; many are now sinking down to the tomb without God in the world.

The first missionary to England, had not perhaps the most distant idea that such powerful results would follow his mission. Though the minister of a corrupt church he excited a spirit of enquiry which led to the truth, and which in five or six hundred years has resulted in the present religious condition of England and the United States, and other portions of the world.—Your Committee would recommend the formation of societies of inquiry in each church, and recommend the Home and Foreign Journal edited at Richmond, as a periodical of great benefit in the inquiry.

Respectfully submitted,

JAMES C. BUMPASS, *Chairman.*

REPORT ON DOMESTIC MISSIONS.

We beg leave to state that, from the best available information, very much has been accomplished by our domestic missionaries during the past year.—Though we have had no missionary in this Association, many others have; and with feelings of gratitude have reported from time to time the good effects arising from this important branch of our operations. But for a more detailed account of the labors and success, we would refer you to their own statements as published in the Recorder. At the same time we would beg leave to urge upon our brethren the importance of increased efforts, in having more missionaries employed in preaching the gospel amongst our churches and in destitute sections, believing as we do, that upon the success of Domestic Missions depends, in a great degree, the prosperity of every other branch of Christian benevolence. It is congenial with our feelings first to supply our own destitution; for it is said, "*Charity begins at home.*" It is also in accordance with the requirements of the great commission—to "preach the gospel to every creature," beginning at Jerusalem, or at home. First let our own hearts experience the blessings of the gospel of peace, then will they appreciate with delight, the pleasure and duty of imparting the like benefits to the benighted heathens, that they too may feel the same heart-cheering love, and may be comforted by the same comforter. There is a great destitution in our own favored country, and even in the bounds of this Association. We think, therefore, that a missionary could be profitably employed in aiding the pastors of churches in protracted meetings, and in preaching to destitute neighborhoods.

JNO. E. MONTAGUE, *Chairman.*

REPORT ON EDUCATION.

Your Committee on Education having had the subject under consideration, offer the following Report:

That at no former period in the history of our country was education so highly or so generally appreciated. The present age forms an era in the work of education; and it is difficult to express, in the calm language of a Report, the deep and even enthusiastic interest which is now taken in educating the young.

But the interest does not exceed nor even equal the importance of the subject. As education forms the mind, developes its powers, unfolds its facul-

ties and stores it with knowledge, it is scarcely possible to attach too much importance to the mental culture and improvement of the young.

Much is now done in this country to carry forward the interest of this subject by denominational schools, and almost every denomination is engaged in this work. Such schools are much better sustained than they otherwise would be, but are subject to become sectarian in their character and thereby exceptional. Your Committee would call attention to an important Institution for Female Education located within the bounds of this body. It has been established by general consent of our brethren and will be conducted on a large scale; it will certainly be to our interests in every point of view to patronize and support it. The large sums which have heretofore been annually spent by Baptists to support Pedobaptist institutions, and the unhappy denominational influence exerted upon their children should warn them for the future, not to neglect their own schools. Our Female College located at Oxford has already opened its exercises, and is prepared to accommodate a considerable number of pupils in the best manner and with very great advantage for acquiring education of the first order. Your Committee cannot close this Report without alluding to the increasing prosperity of Wake Forest College. It has never enjoyed at any former period so much of public favor. It is now well patronized, and is annually sending out a number of young men who have been well trained for the important duties and responsibilities of life. We have a larger number of beneficiaries than usual, and should continue to give increased attention to the education of our rising ministry. It is the right arm of the church, and the age demands an educated ministry. All of which is respectfully submitted,

J. J. JAMES, *Chairman.*

REPORT ON TEMPERANCE.

The Committee, to whom was referred the subject of Temperance, beg leave briefly to state—That we believe it to be a good cause; by it great good has been done in many places; and it is yet progressing.

The Temperapce cause only needs energy on our part to keep it advancing; for like other institutions, it requires exertions to cause it to flourish. We, therefore, recommend to the brethren of this Association and others, to hold Temperance meetings and make speeches on the subject.

WM. E. OAKLEY, *Chairman.*

REPORT ON SABBATH SCHOOLS.

The subject of Sabbath Schools is admitted by almost all denominations to be of great importance; and still it is a fact sadly to be lamented that but very few of our churches are taking measures necessary to establish this institution. Your Committee, therefore, recommend the several churches composing this Association to establish such schools in their respective bodies.

E. HESTER, *Chairman.*

BIBLICAL RECORDER PRESS.—RALEIGH, N. C.

Statistical Table.

CHURCHES.	DELEGATES' NAMES.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contribution to the Association Fund.	Contribution to the Convention.	Contribution to the Bible Society.
Mt. Moriah,	Wm Duskin, Wm Strain, B D Rogers,.....	1	1		4			87			
New Bethel,	W A Atkerson, J J Brogdon, James Day,.....	12	5		2		1	117	1 50		
New Light,	Solomon Allen, J M Mangum, Joseph Mangum,.....	20		1	9	2	3	181	3 00		
Brassfield's,	S S Hicks, N E Cannady, Jas Allen,*.....	13	4		6	3	1	150	2 00	10 00	8 20
Fellowship,	C J Rogers, E Winston* Wm A Rogers,.....	4	3					45	1 00		
Concord,	A M Veasy, J Veasy, C Waller,.....				5		3	122	2 00		8 00
Mt. Zion,	Joseph Gooch, J Sherman, Pinckney Meadows,.....	1	7		3	1		90	1 50		
Shady Hill,	J W Parker,* Wm Bowling, G W Jones,.....							14			
F. R. Union,	R Peed, S Peed, H Tilly,.....	1	4		3		1	81	2 00	10 00	
Hester's,	H Hester, J Rinton, Z M P Downy,.....	27	1	1	8	3	3	311	3 10		
Bethel,	R Jones, R Woody, G Y Jones,.....	38	2	2	4	5	4	164	1 50		
Olive Branch,	J C Bumpass, J D Wilkerson, Jas Townsend,*.....	7	3				2	179	1 55		
Grassy Creek,	J E Montague, T Hester, J H Strum,.....	69	11		2	7	5	324	2 25	25 27	
Buffaloe,	Willie Daniel, H Overbey,* Daniel Elam,.....			1	8	1	1	207	1 75		
Island Creek,	J P Davis,* J M Norwood, J T C Norwood,.....	10	1		3			173	1 00	10 00	
Oxford,	R I Devin, W Parham,* A C Parham.....	1					1	25	1 00	10 00	
Mt. Pleasant,	T R Avery, L Hobgood, Moses Wheeler,.....	3	2		2			13	1 00	10 62	
Poplar Creek,	P H Smith, R Hester, H H Burton,.....	1					1	35	1 00		
Tabb's Creek,	L Parham, J Barnett, K Parham,.....	1			3	1		72	1 00		
Corinth,	Jas M Howell, J P Montague, J D Barnett,.....	2			2			127	1 00	2 79	
	Absentees marked *	211	44	5	64	23	26	2517	31 65	78 68	16 20

1852-60

MINUTES

OF THE

FIFTY-NINTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE

BETHEL CHURCH, PERSON Co., N. C.,

August 6--9, 1852.

RALEIGH:
PRINTED BY M. A. MEREDITH.
1852.

Proceedings.

FRIDAY, August 6, 1852.

The Flat River Association met according to adjournment. The Introductory sermon was preached by Elder James King from 2 Timothy 4 : 2.—" Preach the word."

After a short intermission the members came together, and being called to order by the Moderator proceeded to business.

Singing and prayer by Elder William E. Oakley.

Letters from the churches were called for and read.

The Association then proceeded to the election of officers for the ensuing year, when Elders E. Hester was chosen Moderator and R. J. Devin Clerk.

Corresponding brethren from sister Associations were invited to present themselves and take seats, when Elder S. Pleasant from Beulah Association, and brother John Falkner from Dan River appeared and took seats.

On motion, appointed Wm. H. Lawson, G. W. Pittard and L. Hobgood, a Committee of Finance.

On motion, Elder S. Pleasant, D. A. Harris and William H. Lawson were appointed a Committee to arrange the religious services during the sitting of the Association.

On motion, appointed J. E. Montague, Wm. E. Oakley and B. T. Winston together with the Moderator and Clerk, a Committee of Arrangements.

The Committee of Finance reported that they had received from the churches $32.

On motion, adjourned to meet to-morrow morning 9 o'clock.

Singing and prayer by brother Montague.

SATURDAY MORNING, Aug 7, 1852.

The Association met according to adjournment. Singing and prayer by brother Pleasant. Called the roll. Constitution and Rules of Decorum read.

The Committee of Arrangement called on to report, which was received and adopted.

On motion, a letter of dismission was granted to Buffalow church according to her request.

A communication was read from the Board of the B. S. Convention, and brother J. M. Allen and Elder J. J. James appeared as correspon-

dents from said Board and took seats with us. Brethren E. Betts and James Nichols appeared as correspondents from the Dan River Association.

Correspondents to sister Associations were called on to report.—Brethren William Strane and A. Madry attended the Raleigh Association, R. I. Devin, J. P. Montague and A. D. Blackwood, the Tar River, Wm. Strain Sandy Creek, and J. E. Montague the Dan River.

Proceeded to appoint correspondents to sister Associations; to Tar River—Elders R. I. Devin, J. P. Montague and brother L. B. Stone.

To Sandy Creek--Wm. Duskin and B. D. Rogers.

To Dan River—Elders J. E. Montague, R. I. Devin, J. King, and brethren William H. Lawson, A. Overby, D. A. Harris.

To Raleigh—Elders E. Hester and J. P. Montague and brother J. M. Mangum.

To Beulah—J. P. Montague, William H. Lawson, D. A. Harris and A. Dixon.

Reports on the following subjects were presented and read; after interesting remarks by various brethren, were unanimously adopted, viz: Sabbath Schools, Periodicals, Home Missions, Education and Temperance.

On motion, Wm. H. Lawson, R. I. Devin and J. P. Montague were appointed a Committee to devise a plan for the appointment and support of a home missionary to ride within the bounds of this Association.

On motion, the Association then took a recess of one hour and a half.

EVENING SESSION.

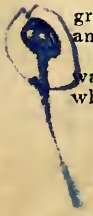
The following resolution was offered by brother J. P. Montague in relation to Oxford Female College, and after remarks by Elders J. J. James and J. P. Montague it was unanimously adopted:

Resolved, That we rejoice in the happy success of our brethren in establishing a Female College in Oxford, and that we endeavor by our patronage, prayers and contributions to make this Institution an honor to the Baptist denomination.

The following resolution was offered on Foreign Missions, and after some remarks was unanimously adopted:

Resolved, That this Association continues to feel a deep interest on the subject of Foreign Missions as intimately connected with the original benevolent design of the gospel of Jesus Christ, and that we more than ever endeavor to show our faith by our works.

The following resolutions on the death of Elder William Jones were offered by brother J. M. Allen:



WHEREAS, This Association has learned with the feelings of the deepest regret of the sudden and unexpected death of Elder Wm. Jones, the energetic and efficient General Agent of the N. C. Bap. State Convention. Therefore,

Resolved, That we cherish for the memory of Elder William Jones the warmest regards; and while we bow in humble submission to the will of Him who is too wise to err and too good to be unkind, we deplore his loss to the

Convention and to the denomination as one whose vacuum cannot be easily filled.

Resolved, That we offer our sincere condolence with the afflicted family of Elder Jones, and commend them to the care of Him who is a Father to the fatherless and a Husband to the widow, and to the sympathies and prayers of the church and brethren.

Resolved, That a copy of these resolutions be sent by our clerk to the widow of Elder Jones and be entered on the minutes of this Association.

The following resolutions on the Baptist State Convention were offered by brother J. M. Allen :

Resolved, That this Association has increased confidence in the important objects of Christian benevolence as connected with the N. C. B. S. Convention, and most heartily commend it to the support of our brethren and churches.

Resolved, That each minister or pastor of a church within the bounds of this Association be, and they are hereby earnestly requested to preach a sermon in behalf of the Convention, and take up a public collection at one of their monthly meetings between this and the Convention.

Resolved, That Elder R. I. Devin be requested on to-morrow to explain the objects of the Convention, and take up a public collection in behalf of Domestic Missions and Education.

The following query on the traffic in ardent spirits was presented :— Is it consistent with the principles of Christianity and the precepts of the Scriptures, for members of churches to be tolerated in the traffic of ardent spirits ?

After remarks by Elders Oakley and Pleasant, the Association adjourned till Monday morning half past nine o'clock.

Prayer by Elder James King.

SABBATH.

Elder William E. Oakley commenced the services of the day with a sermon from Ezekiel 33 : 11.

He was followed by Elder R. I. Devin, appointed to preach the Conventional sermon, from Hebrews 2 : 14. After which a collection was taken up amounting in all to $50.50.

After an hour's recess, Elder J. J. James preached a sermon from Matthew 16 : 26.

The congregation was very large, and we trust, by the blessing of God, good was done.

MONDAY MORNING, August 9.

The Association met agreeably to adjournment. Prayer by Elder R. I. Devin.

Called the roll. Minutes of Saturday read.

The query on the traffic in ardent spirits was then taken up, and after some debate the following answer was given :

We answer, although the Association do not wish to interfere with the internal rights of the churches, yet we believe the traffic in ardent spirits is a business incompatible with christianity and the precepts of the Bible.

The following preamble and resolutions were offered and unanimously passed in relation to Milton Male Classical Institute :

Whereas, This Association has learned with pleasure of the establishment of a Male Classical Institute at Milton, N. C., under the charge of brother Poindexter S. Henson, late of the University of Virginia, as preparatory to

Wake Forest and Richmond colleges, and from the very strong testimonials in his favor, having the utmost confidence in his character and qualifications; therefore,

Resolved, That this Association respectfully recommend this school to the patronage of the brethren and friends as well as the public generally.

Resolved, That until we shall be enabled to establish a similar school within our bounds as recommended by the Board of the Convention, that this Institution be considered as under our patronage.

The Committee on recommending a missionary for this Association report, That after consideration they recommend that the Association request each of the ordained ministers within its bounds to render all the Missionary service he may be able in addition to his regular pastorial labors and report the time of such services to the next meeting of this body, that he may receive compensation for the same.

They recommend also that a committee* be appointed to correspond with certain brethren with a view of securing a missionary to devote his whole time in missionary labor within the bounds of this body. And they recommend further, that the Association request the churches to raise the necessary funds to defray the expenses for such labor.

On motion, the report was unanimously adopted.

On motion of Elder James King, the Association requests each church within its bounds to raise ten dollars or more to defray the expenses of a home missionary.

On motion, the Association agreed to hold its next session with the Brassfields church, Granville county, N. C., to commence on Friday before the second Sabbath in August, 1853, Elder James King to to preach the Introductory sermon, and Elder Samuel Wait the Conventional sermon on Sabbath.

On motion of brother Oakley,

Resolved, That we have our Association divided into four sections, and that we appoint Ministers' and Deacons' meetings on each 5th Sunday in the year from one Association to another, one to be held in each section.

On motion, the first M. and D. meeting was appointed to be held with Mount Zion church including the fifth Sabbath in Aug., and Elder John E. Montague to preach the opening sermon.

The Clerk was directed to have 600 copies of the minutes printed and distributed, and be allowed $10 for his services.

Resolved, That the thanks of this Association be and they are hereby tendered to the brethren and friends in this community for their unsurpassed kindness and hospitality to us during our session.

Elders E. Hester, J. P. Montague and brethren D. A. Harris, Wm. A. Rogers and H. Hester were appointed delegates to the Baptist State Convention.

Standing Committees were appointed on the following subjects to report to the next Association.

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* Elder E. Hester is Chairman, the names of the other Committeemen I failed to obtain.—*Clerk.*

Periodicals—J. E. Montague, J. M. Mangum.
Foreign Missions—N. E. Cannady, Wm. Duskin.
Home Missions—Willis Thompson, C. J. Rogers.
Education—G. W. Thompson, Thomas Hester.
Temperance—Thomas Horner, J. Howard.
Sabbath Schools—J. P. Montague, A. M. Veasey.
Bible Society—S. S. Hicks, Wm. A. Rogers.

Treasurer's Report.

Dr.		
Ballance in hand August, 1851,		$31 80½
Cr.		
Printing Minutes,	$13 00	
Clerk's Fees,	10 00	
Postage,	26	
Freight on Minutes,	50	23 76
Ballance on hand,		8 04½

After some interesting and feeling remarks singing and prayer by Elder James King, the Association adjourned to meet again at the time and place above-mentioned.

ELIJAH HESTER, *Moderator.*

R. I. Devin, *Clerk.*

List of Ordained Ministers and their Post-Offices.

W. A. Atkinson,	Roger's Store,	Wake county.
Samuel Duty,	Oxford,	Granville county.
R. I. Devin,	Oxford,	"
E. Hester,	Dutchville,	"
James King,	Blue Wing,	"
J. E. Montague,	Young's X Roads,	"
J. P. Montague,	Oxford,	"
Wm. E. Oakley,	Berea,	"

Appendix.

Report on Sabbath Schools.

Well conducted Sabbath Schools are instrumentalities rarely surpassed by any other in accomplishing good, in setting up in the youthful mind a high standard of moral obligation, and in impressing those religious truths which are so essentially necessary in promoting usefulness in time and happiness in eternity. Sabbath Schools also prevent in many instances a violation of the holy Sabbath day, which in some neighborhoods is spent by children in fishing, hunting, and other sinful sports. They afford an opportnnity to many persons of being useful, who would otherwise be unemployed. So far as we can judge, Sabbath Schools have been the means in the hand of God, in convicting and converting many, who might have remained in their sins, had it not been for this instrumentality. They are also blessed to the building up of churches in many instances, and thereby the Redeemer's kingdom advanced. We are happy to state that there have been many Sabbath Schools organized since our last meeting within our bounds, some of which are exerting a good influence. We would recommend this important subject to the serious consideration of our churches.

J. E. MONTAGUE, *Chairman.*

Report on Periodicals.

On Periodicals, we would submit, that, as the press is the most powerful engine for the diffusion of knowledge, that if the friends of virtue and truth neglect this auxiliary in disseminating true principles, that false principles will predominate. The press will sway the principles of the literary world; if the press be impure, the principles of the literary world will be corrupt.

The friends of virtue and truth know this fact, and therefore are supporting the press to disseminate moral principles. Each denomination has its own press to aid them in their denominational efforts to do good; and generally consider it a more suitable means of advocating denominational views, than the pulpit.

The Biblical Recorder is the organ of the Baptist denomination in our State. Through it the doctrines and practices of our denomination are ably defended and recommended; error and false doctrine are exposed, and the true principles of primitive christianity are supported and defended. It therefore recommends itself to the patronage and support of the friends of our denomination generally, and of the Baptists of our State especially.

The Home and Foreign Journal is also a denominational organ, connected with our missionary operations.

That all who wish, may have information on this subject, the subscription price of the Journal has been reduced to 25 cts. per year.

Resolved therefore, that we recommend to the members within our bounds, these two periodicals, as having especial claims on us for support.

And that we continue our efforts to have them more extensively circulated as a very efficient means, both of doing and receiving good.

J. P. MONTAGUE, *Chairman.*

Report on Domestic Missions.

Your Committee on Domestic Missions beg leave to report: That this Association have abundant cause of gratitude to God for the success with which missionary labors have been blessed in her bounds, although we have had no missionary in this Association for three years; we believe much good has been accomplished through their instrumentality. We further believe the success of Foreign Missions as well as all of our institutions, depend greatly on Domestic Missions. There are many places in our own State where Baptist preaching is scarcely known. Our home missionaries have an opportunity of visiting these places, and urging the necessity of sustaining missionaries in heathen lands. And this is not all; our feeble churches have been made strong, while christians have rejoiced and sinners made to cry for mercy. We see in other Associations they have missionaries successfully employed—why is it brethren that we have no missionary? Is it because we cannot, or is it because we will not? We have preachers that have no churches—can they not be employed? We hope this matter will be taken into consideration. All of which is respectfully submitted,

THOS. HESTER, *Chairman.*

Report on Education.

Your Committee to whom was referred the subject of Education ask leave to report:

That, in our humble opinion, the cause of Education is one, which, from its effects on human happiness, and the indelible impress it leaves on the destinies of men, claims, by a right peculiarly its own, the deep consideration of this body and of every other intelligent organization which has for its purpose the welfare of men, either spiritual or temporal. The propriety of education may be justly argued from our capabilities of improvement, its necessity from the fact that man is a progressive being, and will be advancing to the summit of mental and moral greatness, or receding, according to the influences exerted on him. It will not be necessary to enter into a logical argument to prove these positions to this body or to an enlightened world.—It will be our purpose, in this communication, to notice particularly its importance to us as a denomination, and in conclusion touch on a point in which we often err. First, we will notice the necessity of ministerial education. A minister should have a knowledge of the history, manners and customs of the times preceding and immediately subsequent to the beginning of the Christian Era. This is necessary to a proper understanding of the figures used in the Scriptures. His mind should be deeply imbued with classical knowledge, both ancient and modern, in order to raise him above that super-

stition which is ever the companion of ignorance, which, with the mental exertion and training necessary to its attainment will strengthen his mind, and enable him to form sublime and proper ideas of Deity and of the plan of man's redemption. It gives him an influence over the minds of men which he can obtain in no other way. It is necessary that the lay members in the Baptist church should be educated, as thay act a conspicious part in the government of the church, and are capable in consequence of their position of exerting a great influence if their minds be properly cultivated. Female education has lately received (not improperly) a considerable impulse. It is of vital importance in consequence of their rights as social and intellectual beings, and the intimate relation they sustain to man as his companion, as his equal in the enjoyments of social life. It is of more importance from the fact that the first impressions made on the mind are most permanent, and the result of female influence, hence the importance of having that influence of the proper kind. Another point we promised to notice, is that Baptists very often err in sending their children and wards to the schools of other denominations, thus giving the influence of their names and means to the schools of others and take them from their own and virtually pull down their own schools and colleges. Other denominations do not act so unreasonably. They support themselves. We recommend to your consideration and support *Wake Forest College*, which is in a flourishing condition, and the *Oxford Female College*, which has but commenced operations and needs assistance, with many other schools under Baptist influence.

All of which is respectfully submitted,

JAMES C. BUMPASS, *Chairman.*

Temperance Report.

Your Committee to whom was referred the subject of Temperance, believe it to be a good cause which has already done much for suffering humanity, and by perseverance a great deal more can be effected than has ever yet been. We say therefore to its friends go on in this glorious cause, and teach the people to observe it in all things. Paul says in 1 Cor. 10: 31, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Again, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Here is direction given how christians should govern themselves in the use of their liberty.

All our actions should have reference to the glory of God; that must be our supreme aim, our ultimate end, in all we do, in all we design, and in all we desire.

The injunction, *do all to the glory of God*, is applicable to all the actions of human life. Christians should not act at any time or place in such a manner as to tarnish their profession and bring reproach upon the cause of religion; for if they do the world will suppose their abhorrence to drunkenness is not real.

Let us so eat and drink as did the primitive christians. They ate to live, and drank to support animal nature, and not to clog it with infirmities and disease. The apostle told his son Timothy (1 Tim. 5 : 23) "Use a *little* wine for thy stomach's sake and thine often infirmities," that is, medicinally, and not as a beverage. But, alas! how many who profess to be the followers of Christ, drink ardent spirits till they become bloated with it, eat till they be-

come gluttons. Such our Lord called an evil servant in Matt. 24: 48—51.—"But and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants and to eat and to drink with the drunken. The Lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with hypocrites; there shall be weeping and gnashing of teeth." Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God.

You behold the drinking christian, if it is proper to call him a christian at all, eating and drinking with the drunken, given up to surfeiting and drunkenness. Such a one may have a name to live, but he is dead, and when his Lord shall come he will be found in company with the wicked, and his portion will be assigned him, where there is weeping and gnashing of teeth—in hell the drunkard's home.

"Oh awful state of deep despair
To see thy God remove
And fix thy doleful station where
Thou can'st not taste his love."

Now a hint to those who oppose the Temperance cause. Beware lest you be found fighting against God; for if it be of men it will come to nought, but if of God ye cannot overthrow it.

All institutions calculated to do good should meet with the hearty co-operation of all who are friends to good and enemies to evil.

And as temperance can do good in many ways and no harm, we therefore recommend it to you to observe.

Temperance gives nature full play, and enables her to exercise herself in all her force. Cheerfulness of temper, and vigor of body are the usual results of temperance. On the other hand, depression of spirits, shattered constitution, disease, poverty and wretchedness, are the consequences of a continued course of intemperance. It is much easier to preserve health than to recover it when impaired, and to prevent diseases than to cure them.

It is our duty to be temperate in all things, in eating and drinking, in working, in studying, and in sleeping.

Let your moderation be known unto all men the Lord is at hand.

Respectfully submitted, WM. E. OAKLY, *Chairman.*

CHURCHES.	DELEGATES.	When the chu'es were constituted.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contributions to the Asso. fund.	Contributions to the Convention.	Bible Society.
1ST SECTION.												
Mount Zion,	John O'Brian, William T Tippitt, T J Horner,*	1840		3		2	1	2	89	1 50		
Concord,	T B Ligon, R Suit, Alex Waller,	1805	4			2		1	110	2 00		
Mt Pleasant,	Legan Hobgood, M Wheeler,* B F Jenkins,*	1850							13	1 00	10 00	
Hester's,	H Hester, J A Satterwhite, R H Vass,	1823	6	3		11	3	3	303	3 00		
T R Union,	R Peed, T Groom, Willie Ashley,		27			6	1		90	2 00	10 00	
2ND SECTION,												
Mount Moriah,	N Trice,* C T Buroughs, John Strain,	1823		1		3	1	1	88	1 50		
Shady Hill,	William Boling, William Latta, J W Parker*,	1840							18	1 50	6 00	
New Light,	E H Ray,* Solomon Allen, Sandy Penny,*	1793	15			2	2	2	190	3 00		
New Bethel,	G W Thompson,* William Yearby,* W C Rogers,*	1822	35	3		1	1	1	157	1 50		
Fellowship,	William A Rogers, C J Rogers,* R O Weathers,*	1840	2	1					45	1 00		
3RD SECTION.												
Brassfields,	J Y Moss, S S Hicks,* T B Allen,*	1823	12				3	1	158	2 00	10 00	2 00
Tabb's Creek,	W W Dement,* W Pool,*	1792				7		4	62	1 00		
Poplar Creek,	Not represented,	1836							35			
Island Creek,	William H Jordan,* J M Norwood, N M Norwood,	1820	2			3		1	153	1 00		
Corinth,	Lewis Montague, J P Montague,	1835	4				3		127	1 00		
4TH SECTION.												
Oxford,	Solomon Howard, R I Devin, A C Parham,*	1848	14	8		5	2		40	1 00	11 00	
Grassy Creek,	B T Winston, G W Pittard, J E Montague,	1765	41	5		7	2	2	359	3 00	21 50	
Buffalo,	A Overby, E F P Pool, R Pugh,	1778	31		3	14		4	221	2 00		
Olive Branch,	William Humphries, E H Humphries, L Ramsey,	1831	6	1		3		1	182	1 50		
Bethel,	A A Dixon, J Pulliam, William H Lawson,	1774			1	14	2	3	128	1 50		
			199	25	4	80	21	26	2618	32 00	68 50	2 00

EX-OFFICIO MEMBERS—Elders Wm. E. Oakley, James King, E. Hester.

1853

MINUTES

OF THE

Sixtieth Annual Session

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE

BRASSFIELD'S CHURCH, GRANVILLE COUNTY, N. C.

August 12--15, 1853.

RALEIGH:
PRINTED BY M. A. MEREDITH.
1853.

PROCEEDINGS.

BRASSFIELD'S, *Granville County, N. C.*,
Friday, August 12th, 1853.

The Flat River Association met according to adjournment. The introductory sermon was preached by Elder W. M. Wingate from 2 Thess. 2: 13.

After a short intermission the members again convened, and the Association was called to order by the Moderator.

Prayer by brother Atkinson.

The letters from the churches were called for and read.

The Association was then organized by the election of officers for the ensuing year—Elder E. Hester, Moderator, and Elder R. I. Devin, Clerk.

Correspondents from sister Associations were invited to take seats with us, and participate in our deliberations, when bro. John Hutchins from the Sandy Creek Association, brother John W. Hunt from Beulah, Elder James S. Purify, and brethren I. Winston and J. Battle from Raleigh, and brother C. J. Egerton and Elder P. H. Smith from Tar River, appeared and took seats.

Visiting Ministers were then invited to take seats, when Elders W. M. Wingate, Agent of Wake Forest College, and Prof. Wm. T. Walters, accepted the invitation.

On motion, appointed W. Parham, E. Meadows, and W. A. Atkinson, a Committee of Finance.

On motion, appointed James S. Purify, N. E. Cannady, and J. Moss, a Committee to arrange the religious services during the sitting of the Association.

On motion, appointed Sander Penney, T. B. Lyon and H. Hester, with the Moderator and Clerk, a Committee of Arrangements.

On motion, appointed H. Hester, Williamson Parham and B. D. Rogers, a Committee on the subject of employing a missionary for this Association.

The Committee of Finance reported that they had received from the churches $29.09.

On motion, adjourned to meet to-morrow morning 9 1-2 o'clock.

Prayer by Elder R. I. Devin.

SATURDAY, August 13.

The Association met according to adjournment. Prayer by Elder P. H. Smith. Roll called. Proceedings of Friday read. Constitution and Rules of Decorum read.

On motion, the Committee of Arrangements called on to report, which was received and adopted.

Correspondents to sister Associations were called on to report—Elder J. P. Montague attended the Tar River Association, Wm. H. Lawson, D. A. Harris, A. A. Dixon, and R. I. Devin the Beulah, Elder John E. Montague the Dan River, and Elder J. P. Montague the Raleigh.

Proceeded to appoint correspondents to adjoining Associations:—

To Sandy Cross—B. D. Rogers, Wm. Strain and W. A. Atkinson.

To Tar River—J. E. Montague, Lewis Parham and D. A. Harris.

To Dan River—J. E. Montague, R. I. Devin and D. A. Harris.

Raleigh—S. Penney, W. A. Atkinson and G. W. Thompson.

To Beulah—D. A. Harris, Aaron Jones and C. Burroughs.

To Concord—J. E. Montague, Jas. Street and Hamilton Hester.

The reports of standing committees were called for:

A report on Periodicals was then read by R. I. Devin, and after remarks from brother Wingate and others, it was unanimously adopted.

A report on Foreign Missions from brother N. E. Canady was read, and after interesting remarks from brother James S. Purify and others, it was unanimously adopted.

The following resolution on the endowment of Wake Forest College was offered, and after an excellent address on the subject from brother Wingate, it was unanimously adopted.

Whereas, the Trustees of Wake Forest College are now making efforts to endow the same and have an Agent in the field to raise it as speedily as possible, therefore

Resolved, That we heartily sympathize with this effort of the Board, and would favorably recommend it to the liberality of the churches and brethren of this Association.

In the absence of a report on Temperance the following resolution was offered by Elder James S. Purify:

Resolved, That the cause of Temperance should be encouraged by our churches.

After quite an animated discussion of the subject by brethern Devin, Atkinson, Smith and Purify, it passed unanimously.

On motion, the Association agreed to hold its next session with New Bethel church, Wake county, N. C., to commence Friday before the second Sabbath in August, 1854, Elder J. E. Montague to preach the Introductory sermon, and Elder R. I. Devin the Conventional sermon on Sabbath.

A request was read from the brethren and sisters worshipping at Sandy Level, asking the Association to send a Presbytery to constitute them into a church.

The Association appointed all the ordained ministers a Presbytery to attend to all such business during the ensuing year.

Elder T. S. Yarbrough appeared and took a seat as a correspondent from the Beulah Association, and also as Agent of the Convention.

The following resolution was offered in behalf of the Convention, by Elder Purify:

Resolved, That this Association heartily approve of the objects of the N. C. B. S. Convention, and recommend our churches to represent themselves in the same.

After interesting remarks by brethren Wingate, Yarbrough and Purify, it was unanimously adopted.

On motion, adjourned to Monday morning 9 1-2 o'clock.

Prayer by brother Wingate.

Lord's Day, August 14, 1853.

Elder Thomas S. Yarbrough, Agent of the Baptist State Convention, commenced the services of the day with a sermon from Matt. 6: 10.

He was then followed by Elder W. M. Wingate, Agent of Wake Forest College, with a sermon from Acts 2: 47. After which a collection was taken up amounting to $30.00

After an hour's intermission, Elder R. I. Devin delivered a discourse

from Ps. 25 : 11. The congregation was large, and we trust that the Lord will crown the labors of his servants with his blessing.

MONDAY MORNING, August 15, 1853.

Association met according to adjournment; prayer by Elder J. E. Montague.

Minutes of Saturday read.

Elder R. I. Devin submitted the following resolution in relation to Oxford Female College, and being advocated by the mover and Elders T. S. Yarbrough, E. Hester, J. S. Purify and P. H. Smith, it was unanimously adopted.

Resolved, That we heartily recommend Oxford Female College to the brethren and friends as being in every respect worthy of their patronage and contributions.

On motion, the committee to whom was referred the subject of employing a missionary to travel within the bounds of this Association, was called on to report.

Brother Williamson Parham, the chairman, reported, that they had had the subject under consideration, and were satisfied that the Association needed a missionary, and also believed that if one of the right stamp could be employed, he would be supported. The report was received.

On motion, appointed a committee whose duty it shall be to endeavor to secure the services of a suitable missionary, and also to correspond with the Corresponding Secretary of the Convention on the subject. The following brethren were appointed to form that committee:

R. I. Devin, Hamilton Hester, N. E. Cannady, J. E. Montague and E. Hester.

Treasurer's Report.

Balance in hand August, 1853,		$40 05
Cr.		
Printing Minutes,	$20.00	
Clerk's Fees,	10.00	
Postage,	25	30.25
Balance in hand,		9.80

On motion,

Resolved, That the thanks of this Association be tendered to the brethren and friends of this neighborhood, for the very kind and hospitable manner in which its members have been entertained during the session.

On motion,

Ordered, That the Clerk have 800 copies of these minutes printed and distributed among the churches, and be allowed the sum of ten dollars for his services.

Brethren H. Hester, J. E. Montague and Samuel S. Cannady, were appointed delegates to the N. C. Baptist State Convention.

Having gone through with all the business, on motion, the Association adjourned to meet again at the time and place above mentioned.

The Moderator then delivered a short and feeling address to the members, and after singing the parting hymn and prayer, the Association closed a harmonious and most delightful session.

ELIJAH HESTER, *Moderator*.

ROBERT IRA DEVIN, *Clerk*.

List of Ordained Ministers and their Post-Offices.

W. A. Atkinson,	Roger's Store,	Wake county.
Samuel Duty,	Oxford,	Granville county.
R. I. Devin,	Oxford,	"
E. Hester,	Dutchville,	"
James King,	Blue Wing,	"
J. E. Montague,	Young's X Roads,	"
Wm. E. Oakley,	Berea,	"

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	When the chu'es were constituted.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Asso. Fund.	Contributions to Missions.	Bible Society.
Mount Zion,	James Curren, Benjamin D Howard, A Slaughter,	1840	27	2		3	2	3	117	50		
Concord,	J W Dally, T B Lyon, Benjamin Wheeler,	1805	1					1	108	2 00		
Mount Pleasant,	Elijah Meadows, Legan Hobgood, Jesse Meadows,	1850	8	7					28	1 00	10 00	
Hester's,	H Hester, Latney Montague*, Stephen Sanford,	1823	31	13			3	3	309	3 00		
F R Union,	John Peed, Thomas Groom, Elisha Umstead,	1845				4	1	1	84	1 50		
Mount Moriah,	B D Rogers, Alsey Carrol, Abel Madrie,	1823		3		1	1	3	85	1 50		
Shady Hill,	Not represented,	1840							18			
New Light,	Sander Penny, A J Cannady, W H Tate,	1793	4	1			1		192	3 00		
New Bethel,	G W Thompson*, Edwin McCullas*, J Yearby,	1822	3				1	1	150	2 00		
Fellowship,	J W Rogers, E Winston, J R Nevils,	1840		1					35	1 00		
Brassfield's,	J D Moss, S E Dement, C Clay,	1823	4	3		2	1	2	161	2 00	20 00	2 00
Tabb's Creek,	W W Dement, Kennon Parham, John Barnett,	1792				6		4	52	1 00		
Poplar Creek,	Randall Hester*, H H Burton,*	1836							34	1 00		
Island Creek,	J P Davis*, J M Norwood, John T C Norwood,	1820	12	1					175	1 00		
Corinth,	James M Howell, Ransom Harris, Fielding Harris,	1835	4	1				3	128	1 00	10 00	
Oxford,	Williamson Parham, R I Devin, S S Hicks,	1848	4	2		1		2	43	1 00	46 00	
Grassy Creek,	J S Overby*, William H Cutts, John R Hart,	1765	25	7	1	8	4	8	372	2 50	24 00	
Olive Branch,	James H Street*, Thomas Hobgood, Henderson Stovall*,	1831				1	1	1	177	1 55		
Bethel,	Drury A Harris, Gabriel Jones, Wm Walker,	1774	3	1		1		4	127	1 55		
	Absentees marked thus * Ex-Officio Members—E Hester, P H Smith, W A Atkinson, J S Purify, J E Montague.		126	42	1	27	15	36	2395	29 09	110 00	2 00

APPENDIX.

Report on Periodicals.

Well conducted *religious Periodicals*, is one of the great auxiliaries to be employed at the present day in building up the churches of the gracious Redeemer. Their silent and regular visits serve to enlighten and fill the mind with valuable and useful knowledge, as well as to urge Christians forward in the performance of all their various duties. Good religious newspapers are a powerful engine in advancing the interests of the Messiah's kingdom on earth. They attack error and defend truth.

We have abundant evidence of their usefulness in the cause of Christ.

They should be as extensively employed as possible by our people, that light may be scattered and knowledge increased.

The Biblical Recorder, the organ of the Baptist denomination in this State, is an excellent paper, every way worthy of a liberal patronage. Every Baptist in North Carolina ought to take it.

We cannot too strongly urge upon the brethren and friends of this Association the importance of sustaining our own paper—the Biblical Recorder.

We would also recommend to your notice and patronage the Home and Foreign Journal, published by the Boards of the Southern Baptist Convention. It is a monthly sheet, entirely devoted to missions, at the

exceedingly low price of 25 cents a year. It spreads before us just such information as is needed to awaken our churches to more vigorous and general exertion in the great missionary enterprise. We there learn what is doing for the world's conversion, and what remains to be done before the reign of the Messiah shall become universal, and all flesh see the salvation of God.

Respectfully submitted,

R. I. DEVIN, *Chairman.*

Report on Foreign Missions.

Your Committee to whom the subject of Foreign Missions was referred, submit the following report:

We deem it unnecessary at this enlightened day to enter into an argument to prove that it is the duty of all Christians to contribute to the support of Foreign Missions. For, if the many evidences of Divine approbation with which the labors of the foreign missionary have met, are not sufficient to convince those who have heretofore refused to contribute to the aid of foreign missions; we fear that nothing that we might say would induce them to do so. We shall therefore, for the encouragement of those who have heretofore contributed to foreign missions, submit a short sketch of the same. Believing it to be well calculated to induce the friends of foreign missions to contribute more freely in aid of its support.

It is now about 41 years since, Judson, Rice and others left the shores of America for Burmah. In the commencement of their labors, in that pagan land, they had many difficulties to contend with, yet they persevered; and Judson and others continued to sow the seed of life under the most trying circumstances for several years before their labors seemed to be blessed.

The first convert baptized at Tavoy, was in 1828. Before April, 1835, the number of baptized Karens at the same station, was more than 250. Total in Burmah to 1836, 682. There were upwards of

2000 Karens brought into connection with the Arracan churches in 1844.

The average annual accession in that populous country for the five years preceding 1851 was 1400.

The Southern Baptist Convention have sent missionaries to labor in China. Its population is estimated at 350,000,000. Eighteen years ago there were but three missionaries laboring in that extensive field.—It was death for a native to entertain a foreigner. Now there are 150, 75 chapels, many christian schools, the Bible has been translated, religious books published, and about 100 converts.

We have missionaries at other foreign stations whose labours have been blessed in a wonderful degree.

How can a christian, with the above facts of Divine approbation staring him in the face, refuse to contribute both by his prayers and his effects to send the word of life to the poor benighted heathen?

Just at this time China presents a most inviting field; owing to a a revolution which is now progressing in that country, it is believed that the present rulers will be supplanted by others whose feelings are much more liberal towards Christianity. Brother Yates is there zealously laboring for the salvation of that people. Some of you knew him before he left this State—he turns the eye of his mind to his native land —he calls on you for help. Can you, will you, refuse to aid him and others who are engaged in so good a cause by withholding your prayers and contributions.

The review of our missionary history teaches lessons which becomes us to heed. Our work is of constantly increasing vastness; sloth and backwardness should have no place here; inaction here is death there.

All of which is respectfully submitted,

N. E. CANNADY, *Chairman.*

12

MINUTES

1854

OF THE

SIXTY FIRST ANNUAL SESSION

OF THE

FLAT RIVER

BAPTIST ASSOCIATION,

HELD WITH THE

NEW BETHEL CHURCH, WAKE COUNTY, N. C.

August, 12th, 14th, 1854.

METROPOLITAN, Print:
Raleigh, N. C.

PROCEEDINGS.

New Bethel, *Wake County, N. C.*,
Friday, August 12th, 1854.

The Flat River Association met according to adjournment. The introductory sermon was preached by Elder John E. Montague from 1 Tim. 3 : 15. "Which is the church of the living God," &c.

After a short intermission the members again assembled for business, and the Association was called to order by the Moderator—singing and prayer conducted by Elder J. J. James.

The letters from the churches were called for and read.

The Association then proceeded to organize by the election of officers for the ensuing year—when Elder, E. Hester was chosen Moderator and R. I. Devin, Clerk.

A petition from the newly constituted church at Sandy Level, Wake County, asking admittance into the Association, was read, and on motion, it was unanimously received ; the Moderator then extended the right hand of fellowship to the delegates, and invited them to seats.

Corresponding messengers from sister Associations were invited to take seats with us, and participate in our deliberations, when Elder J. J. James from Beulah, brethren John Robertson , J. Winston and J. S. Purify from Raleigh, G. Lewis and C. J. Egerton from Tar River, and T. S. Yarbrough from Sandy Creek, appeared and took seats.

Visiting brethren in the ministry were then invited to seats—whereupon J. C. Marcum, Wm. M. Wingate, T. H. Prichard, and J. W. F. Rogers, accepted the invitation.

On motion, brethren G. W. Thompson, J. C. Bumpass, and Thomas Hester, were appointed a committee of Finance.

On motion, appointed brethren W A. Atkinson, G. W. Thompson N. E. Cannady and C. J. Rogers, a committee to arrange the religious services during the sitting of the Association.

On motion, appointed J. E. Montague, W. A. Atkinson, and B. D. Rogers with the Moderator and clerk, a committee of arrangements.

On motion, committees on the following subjects were appointed to report during the sitting of the Association :

Home Missions.—N. E. Cannady and B. D. Rogers,
Foreign Missions.—J. C. Bumpass and Elijah Meadows,
Education.—G. W. Thompson and H. Thompson,
Bible Society.—C. J. Rogers and Wm. Currin,
Temperance.—J. E. Montague and A. Clay,
Periodicals.—Alex. Jones and J. M. Howell,
Sabbath Schools.—W. A. Atkinson and J. Peed,
The State of Religion within the bounds of the Flat River Association—J. J. James, J. E. Montague and R I. Devin.

The committee of Finance reported that they had received from the churches $30,52 1-2, and on motion, the report was adopted, and the committee discharged.

The Treasurer, made his report, and, on motion, it was adopted.

On motion, the Association adjourned to meet to-morrow morning at 10 o'clock.

Singing and prayer conducted by brother Montague.

SATURDAY, August 12.

The Association met according to adjournment. Prayer by brother Wm. E. Oakley.

Proceedings of Friday read. Roll called.

On motion, the committee of arrangements was called on to report, which report was received and adopted.

Correspondents to sister Associations were called on to report—Elder J. E. Montague and brother D. A. Harris attended Dan River Association, Elder A. Jones and B. Borroughs, Beulah, Elder J. E. Montague, Raleigh.

Proceeded to appoint correspondents to adjoining Associations as follows,

To Sandy Creek Association, Wm. Duskin, B. J. Hackney and B. D. Rogers.

To Tar River—G. W. Thompson, J. G. Norwood, W. W. Dement.

To Raleigh—W. A. Atkinson, C. J. Rogers, Wm. E. Oakley, Jas. King and J. C. Montague.

To Beulah, R. 1. Devin, J. E. Montague, D. A. Harris and Wm. H Lawson.

A report on Home Missions was read by brother N. E. Cannady, and after remarks by J. S. Purify, E. Dalby, N. E. Cannady, R. I. Devin, G. W. Thompson, J. J. James, and T. S. Yarbrough, on motion, the Association then took a recess of thirty minutes.

The Association came together, and on motion, the report on Home Missions, was laid on the table to be called up again.

A report on Foreign Missions was read by brother J. C. Bumpass, and after remarks by brother J. J. James, it was adopted.

On motion, permission was given to Rev. T. H. Prichard to address this body as Agent of Wake Forest College; after an interesting address respecting the endowment of the College, he was followed by Prof. Wm. M. Wingate. G. W. Thompson, J. J. James and Jas. S. Purify with appropriate remarks. A Scholarship was then taken in the name of the Flat River Association.

On motion, the report on Home Missions was called up, and after considerable discussion it was laid on the table till Monday morning.

On motion, Rev. T. S. Yarborough, general Agent of the Convention was requested to explain the objects of the Convention and take up a collection for the same, after delivering the Missionary sermon to-morrow.

On motion, the Association adjourned to meet Monday morning 9 o'clock. Prayer by brother Wm. M. Wingate.

SABBATH, August 13, 1854.

Elder Wm. M. Wingate commenced the services of the day with a sermon from 2 Cor. 5 : 20. "We pray you in Christ's stead, be ye reconciled to God."

Elder R. I. Devin, according to appointment, followed and preached the Conventional sermon from 1 Cor 1 : 21. A collection was then taken up amounting to $41,58 for the convention.

After an hour's intermission, Elder J. J. James delivered a sermon from Hosea 10 : 12.

MONDAY MORNING, August 14, 1854.

The Association met pursuant to adjournment—Prayer by brother James. Minutes of Saturday read.

In the absence of Elder E. Hester, Moderator, who was providentiallycalled away, on motion of the clerk, brother G. W. Thompson was unanimously requested to take the chair and act as Moderator during the remainder of the session.

On motion, the report on Home Missions was called up, and adopted. The following is the report.

Resolved, That we deem it expedient to procure the services of an efficient Missionary and Colporteur to travel within the bounds of the Flat River Association during the ensuing year.

N. E. CANNADY, ch'

On motion, the clerk was requested to call over the list of the churches, and let the delegates present, pledge the churches or themselves as to the amount they would raise to employ a Missionary colporteur to labor in this Association. When, it was ascertained that a sufficient amount could be raised for that purpose, the Association proceeded to take steps to accomplish the object.

On motion, the following brethren, N. E. Cannady, Edward Dalby, C. J. Rogers, J. C. Bumpass and J. O'Brian, were appointed a committee on the subject of recommending and employing a missionary and colporteur. After retiring for a short time they reported the following, which was adopted :—

The committee on the subject of employing the services of a domestic Missionary and Colporteur to travel in the bounds of this Association respectfully recommend that brother James W. F. Rogers be employed to labor in the bounds of the Flat River Association for twelve months, and that this Association pledge themselves to pay him $150, with the amount of profits, he may make by the sale of religious books, or be paid in that proportion for the time his sevices may be obtained.

N. E. CANNADY, ch.

Rev. Lewis Dupree of South Carolina was introduced to the Association and invited to a seat.

On motion the following brethren, R. I. Devin, G. W. Thompson, T. T. Grandy, Edward Dalby and N. E. Cannady were appointed an executive committee to superintend the Missionary and Colportage interests connected with this body, and also to take charge of the scholarship in Wake Forest College, which was taken by the Association.

The report on education was read by brother G. W. Tompson, and after remarks by brother T. H. Prichard, Agent of W. F. College, and brethren Norris and James, it was adopted.

Rev. C. J. Rogers from the committee on the Bible Society read the following preamble and resolution which was unanimously adopted.

The Bible being the Bread of Life, should be distributed throughout the earth; therefore,

Resolved, That this Association recommend to each church composing this body to use their influence in sending the word of God to the destitute.

Elder J. E. Montague read a report on Temperance, which on motion, was unanimously adopted.

Brother Alex. Jones from the com., on Periodicals offered the following resolution.

Resolved, That we heartily recommend the Biblical Recorder, and the Home and Foreign Journal to the liberal support of this Association. After remarks by brethren Purify, James, Devin, Norris, and Thompson, it was adopted.

Elder W. A. Atkinson read a report o Sbath Schools, which, on motion was unaminously adopted.

On motion the Association took a recess of thirty minutes.

The members of the Association came together and proceeded to business.

Bro. John E. Montague offered the following resolution, and after remarks by various brethren it was unanimously received and adopted.

Resolved, That this association recommend Oxford Female College to the support and patronage of our denomination and the public generally.

On motion, the Association decided to hold its next session with Mt. Moriah church, Orange County, N. C., to commence on Friday before the second Sabbath in August, 1855, Elder R. I. Devin to preach the Introductory sermon, and Elder Samuel Wait, D. D., the Conventional sermon on Sabbath.

On motion, appointed E. Hester, G. W. Thompson Z. M. P. Downy, B. D. Rogers and C. Burroughs, delegates to the next Baptist State Convention.

On motion, the clerk was directed to have 800 copies of these minutes printed, and destributed among the churches and be allowed $10 for his services.

On motion,

Resolved, That the thanks of this Association be tendered to the brethren and friends of this neighborhood, for the very kind and hospitable manner in which its members have been entertained during the session.

Treasurer's Report.

Balance in hand		$9,80
Rec'd from Finance com. 1853	29,09	$38,89
Cr		
Printing Minutes,	$25,00	
Clerk's fees,	10,00	
Postage,	24	$35,24
Balance in hand,		$3,65

Having gone through with all the business, on motion, the Association adjourned to meet again at the time and place above mentioned.

After uniting in singing a hymn and prayer, the Association closed a pleasant and profitable session.

G. W. THOMPSON, *Moderator pro tem.*

R. I. DEVIN, *Clerk.*

List of Ordained Ministers and their Post-Offices.

W. A. Atkinson,	Roger's Store,	Wake county.
Samuel Duty,	Oxford,	Granville county.
R. I. Devin,	Oxford,	"
E. Hester;	Dutchville,	"
James King,	Blue Wing,	"
J F. Montague,	Young's X Roads,	"
Wm. E. Oakley,	Berea,	"
J. P. Montague,	Beaufort	Granville N. C.

Report on Sabbath Schools.

The committee to whom was referred the subject of Sabbath Schools beg leave to report, that they have had the same under consideration, and regret to find so much indifference upon this subject, only a few of the churches having reported schools, within this body. A well conducted Sabbath School is a blessing in any community, it draws the children together where they can learn the Scriptures from their youth, it prepares the way for the reception of the gospel. We cannot pay too much attention to the improvement of youth. Therefore,

Resolved, that this association recommend to the churches composing her body to use their influence to establish schools in each. All of which is respectfully submitted. W. A. ATKINSON, *Chairman.*

Report on the State of Religion.

Your Committee appointed to report on the present state of religion in the churches of this body, having had the subject under consideration, respectfully submit the following report.

While nothing of a serious character detrimental to the christian faith or practice is reported by the churches in their letters, still but little of revival news or additions by baptism have been communicated. The numerical increase as a whole has been very small, while many of the churches report a cold state of religion amongst them and ask to be remembered by us at a throne of grace.

Lukewarmness in religion, and indifference to its claims are but too apparent as a general fact; and it is an enquiry of the most serious character as to whether christians are not insensible to their duty, and obligations, while blessed with the bounties of Providence. We are liable to be occupied too much with temporal things, to the neglect of those which relate to the prosperity of Zion and the salvation of sinners.

Is it not time for the churches to awake to more zeal and activity, giving more attention to the ministration of the word, and supplicating the influences of the Divine Spirit? The language of the pious prophet, we might adopt as suited to the present state of religion amongst us. " O Lord revive thy work in the midst of the years. in the midst of the years make known, in wrath remember mercy," Heb: 3. 2. *Committee.*

Report on Education.

The com. to whom was referred the subject of education beg leave to report, that whereas, in all the relations of life the benefit of a sound and virtuous education, are so apparent, your committee deem an elaborate defence of this subject, unnecessary at this time, to commend it to popular favour. And that whereas we regard its connection with the great work of the Gospel Ministry, as constituting the most powerful instrument in giving a world-wide extension to Christ's Kingdom on the earth: And that whereas, he mind of the church, as we conceive, has become so fully impressed with the importance of the great truth that we every where behold the various Branches of the christian church resorting to it as the grand instrumentality of doing good to the world and advancing the future prospects of their respective churches: Therefore,

Resolved, That we the members composing the Flat River Association believe it to be our interest as well as duty, to patronize the various male and female schools and colleges established by our own denomination, particularly those within the bounds of our own State, and heartily recommend them as worthy of being sustained by the best united efforts of our Baptist Brethren and the friends of education generally.

Report on Temperance.

Your committee beg leave to state, that from the best information we can obtain, the temperance reform is progressing. And those who have had their minds open to receive light on the subject, cannot avoid feeling that a general temperance reformation would be a great blessing. And we think that all who love their race, and esspecially christians, should lend their aid, in the accomplishment of this good work.

Resolved, therefore, That this Association recommend temperance to the prayerful consideration and practice, of the churches within its bounds. Respectully submitted. J. E. MONTAGUE. *Ch,*

Report on Foreign Missions.

Your committee to whom was referred the subject of Foreign Missions, ask leave to report,

That in consequence of the short time, allowed for its consideration, they have not been able to enter into an extended detail, but will be confined to the presentations of a few facts, and of resolutions expressive of the true policy, which resolutions we offer for your consideration.

The duty of foreign missions may be safely argued from the great commission: "Go ye into all the world and preach the gospel to every creature." Its importance from the fact that over nine hundred millions of the human family are without the knowledge of the only true and living God. The necessity of energetic action from the fact that we are fast hastening "to that bourne from which no traveler can return," and what, we do in our master's cause, we must do quickly; and the church of Christ is the only medium by which the sublime truths of our holy religion is to be imparted to their benighted minds.

That it has the approval of Heaven is evident from our success. In consideration of which we offer the following resolutions:

Resolved, That the church was in its early stage an energetic missionary body, that it was and is now charged with the duty of propagating the gospel through the earth.

Resolved, That we will use our efforts to bring about a state of speedy and energetic action for the cause which enlists our warmest sympathies. Respectfully submitted. JAMES C. BUMPASS, *Chairman*.

A list of the names and the amount subscribed by each individual in procuring a scholarship in Wake Forest College.

Geo. W. Thompson,	$50,00
B. J. Rogers,	50,00
Hillary Thompson	50,00
Edward McCullers,	25,00
Sophronia McCullers,	10,00
J. M. Howell,	25,00
A. M. Veasy,	25,00
Elijah Meadows,	25,00
S. Y. Ragsdale,	25,00
Thos. Hester,	25,00
B. D. Rogers,	25,00
Edward Dalby,	25,00
Z. M. P. Downy,	25,00
Wm. A. Currin,	25,00
Richard Peed,	25,00
W. W. Dement,	25,00
John T. C. Norwood,	25,00
Jesse Jones,	15,00
	$500,00

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Churches when constituted.	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Asso. Fund.	Contributions to Missions.
Mount Zion,	Thos. Honer, J. O. Brian, Sam'l Howard,	1840		1		4	2	3	102	1,87	
Concord,	J. R. Walker, E. Dalby, D. H. Forcythe,	1805					1		105	2,00	
Mount Pleasant,	E. Meadows, Jesse Meadows*, Thos. R. Avery,	1850		1				1	28	1,50	6,00
Hester's,	R. H. Vass*, Wm. A. Currin, Z. M. P. Downey,	1823	9	1	1	2	3	2	313	3,00	
F R Union,	Thos. Groom, R. Peed, J. M. Ashley,	1845				2		1	86	2,00	
Mount Moriah,	A. Carol, B. D. Rogers, C. T. Burroughs,	1823		1		2		2	82	1,50	
Shady Hill,	J. W. Parker*, Wm. Latta, Wm. Bowling*,	1840							11	1,00	
New Light,	Hillary Thomson, Jessee Jones, Lewis Knipper,	1793	5		1	4	2	3	189	2,00	
New Bethel,	G. W. Thompson, Hutson Yearby, Edwin McCullers,	1822	5			2	3	3	148	1,50	
Fellowship,	Alex. Jones, Alex. Byrd, C. J. Rogers,	1846	1					1	44	1,00	10,00
Brassfield's,	Wm. Davis, S. H. Cannady*, N. E. Cannady,	1823	1	5		3			162	2,05	30,00
Tabb's Creek,	W. W. Dement, N. H. Breadlove, John Barnett*,	1792	6			2		4	50	1,00	
Island Creek,	J. M. Norwood, N. M. Norwood*, J. T. C. Norwood,	1836	20	4				2	198	1,15	
Poplar Creek,		1820									
Corinth,	J. M. Howell, J. H. Tippett*, Archibald M. Clay,	1835							128	1,00	
Oxford,	W. Parham*, J. B. Hobgood*, R. I. Devin,	1848	3	5					51	1,00	
Grassy Creek,	Thos. Hester, S. Y. Ragsdale, L. B. Stone*,	1765	7	3		8	4	6	364	3,00	54,00
Oliver Branch,	J. C. Bumpass, H. S. Nelson, J. W. Townsend*,	1831	2	2		8			173	1,50	
Bethel,	D. A. Harris*, G. Jones*, J. D. Woody*,	1774	3	9		1	5	2	130	2,00	
Sandy Level,	R. S. Ross, D. C. Gleen*, [J. E. Montague.	1853		1					16	50	
Ex-Offi' Mem—	Wm. E Oakley, W. A. Atkinson, J. S. Purify.—Elders E. Hester,		72	33	2	38	18	30	2380	30,52	100,00

REQUEST.—Clerks in their next letters will please insert number of white males and females, also number of colored members. *Absent.

MINUTES

OF THE

1855

SIXTY-SECOND ANNUAL SESSION

OF THE

Flat River Baptist Association,

HELD WITH THE

MT. MORIAH CHURCH,

ORANGE CO., N. C.,

August 10, 11, 12, and 13, 1855.

RALEIGH:
PRINTED AT THE "CAROLINA CULTIVATOR" OFFICE,
1855.

PROCEEDINGS.

MT. MORIAH, ORANGE CO., N. C.
Friday, August 10th, 1855.

The Flat River Association convened according to adjournment. The Introductory discourse was delivered by Elder R. I. Devin, from Acts, 6: 7.

After a short intermission, the delegates were called together by the Moderator. Prayer by Elder A. D. Blackwood.

The letters from the churches were called for and read.

The Association then proceeded to the election of officers for the ensuing year—when Brother G. W. Thompson was chosen Moderator and R. I. Devin, clerk. Petitions from the newly constituted churches at Five Forks and Amis' Chapel were read asking admission into the Association, and on motion, they were unanimously received; the Moderator then extended the right hand of fellowship to the delegates and invited them to seats.

Corresponding messengers from sister Associations were invited to take seats with us and participate in our deliberations —when brother P. H. McDade from the Sandy Creek Association appeared. Minutes from the Tar River Association were received.

Visiting brethren in the ministry were then invited to take seats with us—whereupon Elders A. D. Blackwood and G. W. Purify accepted the invitation.

On motion, C. J. Rogers, H. Hester and J. B. Hobgood were appointed a committee of Finance. On motion, the pastor (Elder B. J. Hackney) and the deacons of Mt. Moriah church were appointed a Committee on Religion Services during this meeting.

On motion, appointed brethren S. Wait, W. A. Atkinson and J. E. Montague with the Moderator and Clerk a Committee of Arrangements.

On motion, the following brethren were appointed to make reports upon the following subjects during the sitting of the Association.

Home Missions.—A. D. Blackwood.
Foreign Missions.—Samuel Wait.
Education.—B. J. Hackney.
Bible Society.—W. A. Atkinson.
Temperance.—Wm. E. Oakley.
Periodicals.—Edward Dalby.
Sabbath Schools.—C. J. Rogers.

The Finance Committee reported that they had received from the churches $28.50. The report was adopted and Committee discharged. The Treasurer made his report, and on motion, at was adopted.

On motion, adjourned to meet to-morrow morning half-past 9 o'clock.

Prayer by brother Oakley.

Saturday morning, *August* 11.

The Association met according to adjournment. Prayer by bro. James. Proceedings of Friday read. Roll called. Elder J. J. James, editor of the *Biblical Recorder*, appeared as a Correspondent from the Beulah Association, Elder T. H. Prichard from Raleigh, and T. H. Yarboro from Sandy Creek, who were invited to seats and to participate in our deliberations. Elder L. C. Perkinson appeared and was invited to sit with us.

Correspondents to sister Association were called on to report—report satisfactory.

On motion, proceeded to appoint correspondents to neighboring Associations. To Sandy Creek Association, A. Madrie, Wm. Strain, and B. J. Hackney. To Tar River, S. H. Canady and H. A. Burton. To Raleigh, C. J. Rogers, W. A. Atkinson and Wm. Strain. To Beulah, S. Wait, Cornelius Burroughs and B. J. Hackney.

A report on Home Missions was read by Elder A. D. Blackwood and after remarks from various brethren, it was adopted.

Elder W. A. Atkinson read a report on the Bible Society, and after remaaks from various brethren it was adopted.

Brother E. Dalby made a report on Periodicals, which was adopted.

Brother C. J. Rogers offered a report on Sabbath Schools, which was unanimously adopted.

On motion, the Association called off for a short time to take refreshment.

The Association re-assembled and proceeded to business. Elder B. J. Hackney presented a report on Education, when Elder T. H. Prichard, agent of Wake Forest College, addressed the body upon the endowment of the College. The report was unanimously adcpted.

On motion, the Association agreed to hold its session with the Concord Church, Granville Co., N. C., to commence Friday before the second Sunday in August, 1856. Elder B. J. Hackney to preach the Introductory sermon, and Elder J. J. James, the Conventional sermon Sabbath.

Bro. T. D. Oldham appeared as a Correspondent from the Beulah Association with a package of Minutes.

On motion, appointed the Ordained ministers of the Association, a Presbytery to examine into the call and qualifications of Bro. H. A. Burton, a Licentiate of Poplar Creek Church and report on Monday.

On motion, adjourned to meet Monday morning, 9 1-2 o'clock.

Prayer by bro. Atkinson.

Sabbath, *August* 12.

Elder R. I. Devin commenced the services of the day with a sermon from Rom. 10 : 4.

Elder S. Wait followed and preached the Conventional sermon from Isaiah 54 : 1–4. A collection was then taken up amounting to upwards of $30. After an intermission, Elder A. D. Blackwood closed the services of the day by a sermon from Acts 24 : 25.

Monday morning, *August* 13.

The Association met. Prayer by bro. Montague. Minutes of Saturday read and roll called. On motion, the Association re-considered the vote of Saturday in regard to the time of holding the next session when it was decided to commence as heretofore on Friday before second Sabbath in August.

On motion, the Association requested the publication of the Introductory sermon in Biblical Recorder.

Elder S. Wait read a report on Foreign Missions which, on motion, was unanimously adopted.

Elder Wm. E. Oakley offered the following report on the subject of temperance.

There are a variety of opinions on the subject of temperance, and on that account, I will contract this report and make a query of it. Is it consistent with the character of a member of the Baptist church to sell ardent spirits, or give countenance to those who do sell soul destroying drink? The Association answers. In the opinion of this body it is not consistent with the character of a christian to sell, or give countenance to those who sell intoxicating drink as a beverage. On motion, G. W. Thompson, T. T. Grandy, E. Dalby and N. E. Cannady were appointed an executive committee to take charge of the scholarship in Wake Forest College.

On motion, appointed J. B. Hobgood, C. T. Borroughs, and W. A. Atkinson delegates to the next Convention, to be held in Warrenton.

Report of the Presbytery. The Presbytery to whom the case of bro. H. A. Burton was referred beg leave to report that they met, and upon consultation, owing to existing circumstances, they deemed it inexpedient to examine him. The report was adopted.

On motion, according to the request of Poplar Creek Church which asked for advice, appointed Wm. E. Oakley, R. I. Devin, J. B. Hobgood, H. Hester, Williamson Parham, S. Wait, and T. T. Grandy, a committee to visit the church, consult with the brethren, and give them such advice as they think proper and report to the next Association. On motion, the clerk was directed to have 700 copies of these minutes print-

ed, and distributed among the churches, and be allowed $12.50 for his services.

On motion, *Resolved*, That the thanks of this Association be tendered to the brethren and friends of this neighborhood, for the very kind and hospitable manner in which its members have been entertained during the session.

TREASURER'S REPORT.

Balance in hand, - -	$ 3.65.	Printing Minutes,	$25.00.
Rec'd from F. Com. in '54,	30.52 1-2	Clerk's Fees, - -	10.00.
	$34.17 1-2	Freight Postage, &c.,	1.08 1-2
			36.08 1-2
			34.17
		Deficit	1.91 1-2

Having gone through with all the business of the Association. On motion, the body adjourned to meet again at the time and place above mentioned.

Prayer by Elder G. W. Purify.

Samuel Wait, *Moderator pro tem.*

R. I. Devin, *Clerk.*

MINISTERS.

List of Ordained ministers and their Post-Offices:

W. A. Atkinson, Rogers' Store, Wake Co., N. C.
Samuel Duty, Oxford, Granville Co., N. C.
R. I. Devin, " " "
E. Hester, Dutchville, " "
James King, Blue Wing, " "
J. E. Montague, " " "
Wm. E. Oakley, Berea, " "
J. B. Montague, Oxford, " "

OXFORD FEMALE COLLEGE, OXFORD, GRANVILLE COUNTY, N. C.

The Spring Session commences on the first Monday in January, and closes on the last Thursday in May following. The Fall Session commences on the first Monday in July, and closes the last Thursday in November following.

REPORT ON DOMESTIC MISSIONS.

Your Committee to whom was referred the subject of domestic missions beg leave to submit the following. The subject of domestic missions has been agitated in days gone by in this body and we learn from your minutes that a committee was appointed at your last session to take charge of this important branch of missions, but to what extent it has been carried out we know not. We however fear that but little, or nothing has been done. Why this is the case may be a subject of inquiry. Is it because there is no destitution in your bounds? This may be, but if there are not neighborhoods and territories destitute of a preached gospel, there are families and individuals destitute. For we suppose that it is in your midst as it is elsewhere many too poor, or too indifferent to go a few miles on Sabbath to hear the gospel, and therefore it must be preached to them by the missionary, or Colporteur at their own houses, or they will never hear the glorious tidings of salvation. These creatures have immortal souls worth thousands of such worlds as this and must be lost without the gospel; for faith cometh by hearing and hearing by the word of God; but how can they hear without a preacher, and how can he preach except he be sent. If the preacher be not sent the gospel will not be preached to these creatures and if the gospel is not preached to them, they will not hear, and if they do not hear, they cannot believe and if they do not believe, they cannot be saved, and if they are not saved, they must be lost and if they are lost the fault in some degree at least will be ours. If these things be true, we cannot say there is no destitution, that there is no responsibility resting upon us, and consequently no necessity of employing

a missionary. In view of these things your committee would recommend that you employ a missionary and send him not only to preach publicly but to preach privately, or at the fire-side, not only to go into the high-ways and streets, but to go into the hedges and lanes and obscure places with the message of salvation and preach to these careless and indifferent ones. By so doing you will do your duty and may be the instrument in the hands of God in saving some of their souls, but by neglecting those things, they may be lost, and their blood cleave to your skirts, to cry against you in the great day of reconing.

Resolved, That this Association make vigorous efforts to employ a missionary to go from house to house and preach and converse with those who cannot, or do not attend upon the preached word publicly.

All of which is respectfully submitted,

A. D. BLACKWOOD.

REPORT OF THE EXECUTIVE COMMITTEE.

The Committee to whom was referred the employing of a missionary colporteur to labor within the bounds of the Flat River Association beg leave to report: That after making the best efforts in their power, to engage the services of some suitable individual to meet the views of the Association, entirely failed to accomplish the desired object. At one time we flattered ourselves with the hope that we should succeed in procuring the services of Bro. Rogers of the Raleigh Association, and after waiting some time, to afford said brother an opportunity to make the necessary arrangements to engage in the work, we were informed by bro. Rogers, that it had become necessary for him to decline the appointment. Your committee being thus defeated in this their first effort, and not being able to find readily another suitable person, discontinued their efforts to excute the laudable objects contemplated by the Association.

All of which is respectfully submitted,

G. W. THOMPSON, *Chairman.*

REPORT ON THE BIBLE SOCIETY.

The undersigned having been appointed to write on the bible society, would report that while much has been done by the society in distributing the Scriptures, much remains yet to be done. By reference to the reports of those who are giving the word to the destitute, we find that many persons are yet destitute of the bread of life. There is a want of life and action among christians on this subject. They have this *jewel* themselves and never think of the destitution of their neighbors. Why is it thus? We assign one reason. The Bible is not read or loved enough by those who have it. Were the Scriptures read and studied by all christians as they should be every one would become a giver. Every church should have a Bible Society, Therefore, *Resolved*, That this Association recommend to each church composing her body to establish a Bible Society.

Respectfully sudmitted,
W. A. ATKINSON.

PERIODICALS.

The committee to whom the subject of periodicals was referred, beg leave to report, that they believe a well conducted religious periodical does much for the cause of Christ, in uniting, harmonizing, building up and strengthening the churches, and as we believe the Biblical Recorder to be such, we recommend it to the members within the bounds of this body, and for the more efficient means of accomplishing this end, *Resolved*, That we respectfully request the pastors of the respective churches of this Association to bring the claims of the Biblical Recorder, before the members of their charge and solicit their patronage for the same, and that also of Home and Foreign Journal.

Respectfully submitted,
E. DALBY, *Chairman.*

SABBATH SCHOOLS.

The undersigned being appointed to write on Sabbath Schools, begs leave to report, that he has had the same under consideration, and regret to state that there is so much indifference exhibited by christians and churches (calling themselves missionaries) throughout this Association. A well conducted Sabbath School is a great blessing in any community. It draws the children together and keeps them out of bad company on the Lord's day, which they are taught to keep sacred and holy. In Sabbath Schools they are taught to read the Bible and other good religious books, while they are young, which many will never forget. It prepares the way for the reception of the gospel. Therefore, *Resolved*, That this Association recommend to the churches composing her body to use their influence to establish schools in each, and report their condition to the next Association.

All of which is respectfully submitted,

CALVIN J. ROGERS.

REPORT ON EDUCATION.

This is a subject which has long agitated the minds of the churches, but perhaps never so much as at present. The enquiry years ago among parents was wherewithal shall we supply our sons with lands and then give them a little education: and wherewithal shall we supply our daughters, servants and then have them taught to read the Bible. But the inquiry now seems to be wherewithal shall we give to our sons and daughters a thorough education that they may be the better prepared to enjoy these benefits conferred by us and be more useful members of society. In proof of this, we have only to refer you to the efforts now being made to build up Colleges and Schools of high character in middle North Carolina. Wake Forest College within the last few years has received subscriptions to her endowment of fifty thousand dollars, which is a reliable token that the denomination will carry out the resolution raising the endowment to a hundred thousand within the next two years. Oxford Female College

is in a flourishing condition and is now making an effort to pay off her old debts, and erect buildings which for elegance and convenience shall not be surpassed by any in our State. We learn that the Agent is now in the field and is succeeding well in raising the funds necessary for accomplishment of the above plans.

Your committee are also pleased to learn that within the last few months a female school preparatory to Oxford Female College has been established in Chapel Hill, and is now in successful operation. And last though not least the brethren and friends of the Sandy Creek Association, we learn are making an earnest effort to purchase the Mt. Vernon Springs for the purpose of establishing there a male and female school of high character preparatory to our male and female colleges respectively. Many others might be mentioned of interest but the limits of this report forbids further particulars. Your committee in conclusion would earnestly exhort the members and friends of our denomination to patronize to the utmost of their ability the institutions to which they by their labor and liberality under the blessings of God have given birth; and to bring all their wisdom and experience to bear for the proper regulation and perpetuity of the same.

All of which is respectfully submitted,

B. J. HACKNEY, *Chairman.*

REPORT ON FOREIGN MISSIONS.

The Committee on Foreign Missions ask leave to report; That, under existing circumstances, not having access to official documents, it is not possible to furnish definite information in regard to our Foregin Missions, to the extent that might he desired. In general, it is believed to be correct to say, that the movement of our distant missions, *is onward.* The mission in China has suffered a temporary check, in consequence of civil war; but by the untiring devotion of our missionaries to their work, under God, their stations have not been abandoned. It is generally believed that the entire empire of China will soon be thrown open for the

reception of the gospel. The last accounts from Africa were encouraging. It appears, too, that the mission established in California, for the special benefit of the Chinese, is accomplishing all that ought to have been expected.

Nor has any thing ever occurred, at any missionary station, known to the committee, adapted to diminish the importance, in their view, of Foreign Missions. The command of the great Lawgiver in Zion makes our duty perfectly plain. We cannot innocently abandon our work while a Pagan can be found on the earth.

All of which is respectfully submitted,

S. WAIT, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Re'd by Letter.	Restored.	Dismissed.	Excluded.	Died.	No. Colored.	No. Wh't Fem'ls	No. Wh't Males.	Total.	Asso. Fund.
Mt. Zion.	B. D. Howard, Thomas O'Brian, Hawkins Jones.	19	4		5		3	4	67	46	117	$1 50
Concord.	N. A. Waller,* E. Dalby, Wm. H. Veazy,	2					2				105	2 00
Mt. Pleasant.	Henry H. House, Jesse Meadows, Wm. M. Whitaker.	7	1			1		1	22	12	35	1 00
Hesters.	H. Hester, J. M. Satterwhite,* Jas. R. Walker.*	34	2	4	6	2	1				344	3 00
F. R. Union.	John Peed, George Umstead, Jas. M. Ashley.	3					1				88	1 50
Mt. Moriah.	Wm. Duskin, Abel Madrie, Samnel F. Patterson.	55			3	2					135	1 50
Shady Hill.	No Letter or Delegate.											
New Light.	Allen Baily,* John Ray, jr.,* Joseph Mangrum.	6	1			2	2				176	2 50
New Bethel.	G. W. Thompson, Alvin Yearly, W. C. Rogers.	9	3		2	1	2	30	79	46	155	1 50
Fellowship.	C. J. Rogers, B. Y. Rogers,* R. O. Weathers.*						1				40	1 00
Brassfield's.	H. Freeman,* J. Y. Moss,* S. H. Cannady.	11	1					45			175	2 00
Tabb's Creek.	K. Parham,* Lewis Parham,* W. W. Dement.*	8			1	1	2	36	25	12	73	1 00
Island Creek.	J. T. C. Norwood, Wm. J. Norwood, Charles Satterwhite.*	28	1		8	1	1				216	1 00
Poplar Creek.	H. A. Burton.											1 00
Corinth.	A. M. Clay, Wm. Bradford, Francis Reams.	24	2				1	63	47	31	141	1 00
Oxford.	James B. Hobgood, T. T. Grandy,* Albert Parham.*	13	2		1	1		20	30	13	63	1 00
Grassy Creek.	B. T. Winston,* T. J. Pittard, Wm. H. Cutts.	40	7		20	3	3	138	149	92	379	2 00
Olive Branch.	J. C. Bumpass,* J. H. Street,* D. Walker.*	39			6	1	2	77	90	33	203	1 50
Bethel.	J. E. Montague, E. N. Wilkinson, J. H. Overby.		1		3	3	1				128	2 00
Sandy Level.	R. S. Ross, Wm. H. Fletcher, D. C. Glen.*	9									22	1 00
Amis' Chapel.	Rufus Amis, R. D. Puryear.										22	1 50
Five Forks.	Thos. Climer, H. C. Sweany, Dennis Vaughn.										25	1 00
	Ex-Officio Members—Elders S. Wait, Wm. E. Oakly, B. J. Hackney, R. I. Devin, W. A. Atkinson.											
		313	25	4	55	18	22				2652	$31 50

*Absent.

1856

MINUTES

OF THE

SIXTY-THIRD ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CONCORD CHURCH, GRANVILLE COUNTY, N. C.,

August 8--11, 1856.

RALEIGH:
BIBLICAL RECORDER PRESS.
1856.

Education—John Mitchell.
Bible Society—Moses H. Baldwin.
Temperance—Peleg Rogers.
Periodicals—B. J. Hackney.
Sabbath Schools—Edward Dalby.

TREASURER'S REPORT.

Received of Finance Committee, 1855,		$31.59
CONTRA.		
Printing Minutes,	$15.00	
Clerk's Fees,	12.50	
Freight and Postage,	83	
Deficit in 1854,	1.91	30.24
Balance in Treasury,		$ 1.26

On motion of Elder E. Hester, a Committee was appointed, consisting of E. Hester, Jas. S. Purify, and J. E. Montague, to report Rules of Decorum for the government of the Association.

On motion of W. A. Atkinson, the Committee on Home Missions was requested to notice the subject of Colportage in their report.

On motion, adjourned to meet to-morrow morning at 9 o'clock.

Prayer by brother Atkinson.

Saturday morning, Aug. 9.

The Association met according to adjournment.

Prayer by brother Yarbro.

Proceedings of yesterday read and names of delegates called.

Committee of Arrangements reported, and on motion, adopted.

Bro. E. Hester, of the Committee to report Rules of Decorum for the government of the Association, reported the former ones, with some alterations; and on motion, the report was adopted.

Correspondents, who were appointed last year to visit sister Associations, called on to report. Brethren B. J. Hackney and A. Madrie attended Sandy Creek Association. Bro. S. H. Cannady attended Tar River. Bro. Wm. Strain, Raleigh. Brethren Samuel Wait and C. T. Burroughs, Beulah; and brother J. E. Montague, Dan River.

Appointed correspondents to sister Associations: To

Sandy Creek Association, Brethren Cornelius T. Burroughs and Samuel F. Patterson; to *Tar River*, G. W. Thompson, W. S. Thompson, and W. A. Atkinson; to *Raleigh*, W. A. Atkinson, E. Hester, and E. Winston; to *Beulah*, R. I. Devin, J. E. Montague, Wm. H. Lawson, G. W. Pittard, and D. A. Harris; to *Concord*, Richard Yancy, Thos. Hester, and S. Y. Ragsdale; and to *Dan River*, Elder J. E. Montague.

The following query from Concord Church was taken up, and after some discussion, was answered in the *affirmative :* In the ordination of a minister, should the Presbytery require the candidate to relate his christian experience?

The Committee of Finance reported that they had received for the churches $35.00, and, on motion, the report was adopted.

Elder E. Dodson read a report on Foreign Missions, and after remarks it was adopted.

On motion, Elder Wm. M. Wingate was appointed to preach the Conventional Sermon to-morrow, in place of the brother appointed last year, who cannot be present to discharge that duty.

A report on Periodicals was read by Elder B. J. Hackney, and, on motion, it was adopted.

Elder John Mitchell presented a report on Education, and, after several interesting addresses, it was adopted.

A report on Home Missions was read by Elder T. S. Yarbor, and, on motion, it was adopted.

On motion, the Association adjourned to meet Monday morning, 9 o'clock.

Prayer by brother Wingate.

Sabbath morning, Aug. 10.

Elder Wm. M. Wingate commenced the services of the day with a sermon from Acts 5 : 38.

Elder Jas. S. Purify followed with a sermon from 2 Cor. 8 : 9; after which a collection was taken up amounting to upwards of $33.00.

After an intermission, Elder John Mitchell closed the services of the day with a sermon from Matt. 5 : 8.

Monday morning, Aug. 11.

The Association met. Prayer by brother Baldwin. Minutes of Saturday read, and the roll called.

A report on the Bible Society was read by brother Baldwin, and, on motion, it was adopted.

A report on Temperance, by P. S. Rogers, was read, and, on motion, it was adopted.

Bro. Edward Dalby read a report on Periodicals, and, on motion, it was adopted.

On motion, the Association agreed to hold its next session with Tabb's Creek church, Granville county, N. C., to commence Friday before the second Sunday in August, 1857. Elder Wm. H. Jordan to preach the Introductory sermon, and Elder P. W. Dowd the Conventional sermon on Sabbath.

On motion, appointed Edward Dalby, Elijah Hester and Wm. A. Atkinson, delegates to the next Convention.

On motion, it is ordered that the collection of Sabbath be paid over to brother J. S. Purify, Treasurer of the Convention.

Bro. J. C. Bumpass offered the following resolution:

Resolved, That a Committee of five be appointed to inquire into the expedience of establishing a High School, preparatory to W. F. College, and if deemed expedient, to report a place for its location and establishment. The following names form the Committee: G. W. Thompson, N. E. Cannady, E. Dalby, R. I. Devin, and J. C. Bumpass.

Bro. Wm. E. Oakley reported, that the committee appointed last year to visit Poplar Creek church and advise with the brethren, had performed that duty. Report was satisfactory. Resolution offered by brother W. S. Thompson:

Resolved, That the thanks of this Association are due, and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the Association during this session.

The following resolutions offered by brother N. E. Cannady, were, on motion, adopted:

Resolved 1, That the churches composing the Flat River Association be requested to take up a collection at the June or July meeting in each year for the support of the objects of the Baptist State Convention, designating the amount raised for Foreign Missions, Home Missions, and Education; said amount to be paid over to the Clerk of the Association, and by him, together with the amount collected at the Association, paid over to the Treasurer of the Convention in the name of the Flat River Association.

Resolved 2, That each church be requested to appoint as many delegates to the Convention as the funds raised may entitle her to, and that the names of the delegates appointed to the Convention be mentioned in the letter to the Association.

Resolved 3, That it shall be the duty of the Clerk of the Association to report the amount received from each church for the objects of the

Convention together with the amount collected at the Association; also, the names of the delegates appointed by the churches and the Association to the Convention in the Minutes of the Association.

On motion, the Clerk was directed to have 700 copies of these Minutes printed and distributed among the churches, and be allowed $12.50 for his services.

On motion, the Clerk was directed to have the Constitution and Rules of Decorum printed with the Minutes.

On motion, *Resolved*, That Elder Wm. M. Wingate be requested to furnish his sermon, preached on yesterday, for publication in the Biblical Recorder.

On motion, the following brethren were appointed a committee to select and appoint a Colporteur for this Association if found practicable: R. I. Devin, T. T. Grandy, J. H. Mills, H. Hester and J. B. Hobgood.

On motion, the Association adjourned to meet again at the time and place above mentioned.

Prayer by R. I. Devin.

G. W. THOMPSON, Mod.

R. I. DEVIN, Clerk.

List of Ordained Ministers and their Post-Offices.

W. A. Atkinson,	Forestville,	Wake county.
Samuel Duty,	Oxford,	Granville county.
R. I. Devin,	Oxford,	"
E. Hester,	Dutchville,	"
T. J. Horner,	Oxford,	"
James King,	Blue Wing,	"
Wm. H. Jordan,	Oxford,	"
J. E. Montague,	Blue Wing,	"
Wm. E. Oakley,	Berea,	"
J. P. Montague,	Oxford,	"

CHURCHES.	DDLEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Asso. Fund.
Mt. Zion,.....	John O'Brian, John Sherman, Solomon Clark,.....		2		7		2	113	1 50
Concord,.....	John Nance, Benjamin Wheeler, T. B. Lyon,.....						3	102	2 00
Tally Ho,.....	Henry H. House, Jesse Meadows, G. W. Duncan,.....	5	1		1		1	39	1 25
Hester's,.....	H. Hester, J. M. Satterwhite, Wm. A. Currin,*.....	6			4	1	2	343	3 00
F. R. Union,.....	John Peed, Bedford Vaughan, Sherman Peed,.....	2					1	87	1 50
Mt. Moriah,.....	Abel Madre, D. A. Patterson, C. T. Burroughs,.....	2			5	1	2	120	2 00
Shady Hill,.....	G. W. Jones,.....								1 00
New Light,.....	J. M. Mangum,* Peleg S. Rogers, Jesse Jones,.....	3		1	2	3		178	2 50
New Bethel,.....	G. W. Thompson, W. S. Thompson, I. J. Brogdon,.....				2	3	3	132	1 50
Fellowship, ...	Rufus O. Weathers, E Winston, C. J. Rogers,.....					1		40	1 00
Brassfield's.....	H. Haley, H. Freeman, N. E. Cannady,.....			1		2		175	2 00
Tabb's Creek,.....	E. Breedlove, Asa Parham,.....	4			2	3	3	69	1 00
Island Creek,.....	J. P. Davis,* J. S. Norwood,* Samuel Jenkins,.....	4			2			276	1 00
Poplar Creek,.....	No letter nor delegate,								
Corinth, ...	A. M. Clay, D. C. Reams, William Bradford,.....	5			5		1	142	1 50
Oxford,.....	R. I. Devin, A. C. Parham,.....	10	8		3	1		79	1 00
Grassy Creek,.....	R. S. Barnett, G. W. Pittard, B. T. Winston,.....	5			11	3	1	369	2 00
Olive Branch,.....	J. C. Bumpass, S. C. Umpruss, J. W. Townsen,*.....	4	2		3	2	1	203	2 25
Bethel, ...	J. Y. Wilkinson,* S. Day, G. Y. Jones,.....				5	2		121	2 00
Sandy Level,.....	D. C. Glenn, William Fletcher, William Stanly,.....	12	1					29	1 50
Amis' Chapel, ...	L. B. Chandler,* Henry Y. Allen, J. H. Stovall,.....	24	11					57	2 00
Five Forks, ...	Thomas Climer, William Bowling, John King,.....	19	1			1	2	42	1 50
22 Churches,	Absentees*. Ex-Officio Members—E. Hester, Jas. S. Purify, W. A. Atkinson, Wm. E. Oakley, M. D. Freeman, J. E. Montague.	105	26	2	52	23	22	2659	35 00

CONSTITUTION OR FORM OF GOVERNMENT

OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the church of Jesus Christ, being regularly baptized upon a profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amonst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

Article 1st. The Association be composed of members chosen by the different churches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2d. In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3rd. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they infringe any of the internal rights of any church in their Union.

4th. The Association when convened shall be governed and ruled by a regular and proper decorum.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6th. New churches may be admitted into this Union which shall petition by letters and Messengers. They shall be received by the Association, being found orthodox and orderly—the Moderator signifying their reception by giving the right hand of fellowship.

7th. Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8th. Every query presented by any member of the Association, shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a

majority for its being debated, it shall be taken into consideration and deliberated; but if there be a majority against it, it shall be withdrawn.

9th. Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10th. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the direction of the Association.

11th. We think it absolutely necessary that we should have an Association Fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12th. The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13th. The Minutes of the Association shall be read (and corrected if necessary) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan or Form of Government may be made at any time by a majority of the Union, when they may deem it necessary.

14. The Association shall have power—1st. To provide for the general union of the churches.

2d. To preserve inviolable a chain of communion amongst the churches.

3d. To give the churches all necessary advice in matters of difficulty.

4th. To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5th. To appropriate the monies contributed by the churches for an Association fund to any purpose they may think proper.

6th. To appoint any member or members by his or

their consent, to transact any business which they may deem necessary.

7th. To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8th. To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

15th. All ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex officio*.

N. B.—The clause authorizing a Presbytery is omitted, as a Presbytery has long been dispensed with by the Association.—CLERK.

RUELS OF DECORUM.

1st. The Association shall be opened and closed by prayer.

2d. A Moderator and Clerk shall be chosen by the suffrages of the members present.

3d. Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th. The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking, unless to explain.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th. No member shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th. No person shall speak more than twice on one subject, (unless by way of explanation,) without liberty from the Association.

8th. No member of the Association shall be at liberty to be whispering or laughing in time of public speech.

9th. No member of the Association shall address another by any other appellative than that of brother.

10th. The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these Rules of Decorum.

11th. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th. The Moderator, by calling some brother to the chair, shall have the same privileges in debate as other members of the Association, and no more.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

REPORTS.

REPORT ON HOME MISSIONS AND COLPORTAGE.

The subject of Home Missions in general is one of great importance, and should occupy a large place in the minds, hearts and contributions of all our brethren. Your committee are of opinion that there are many places within the bounds of this State, whose perishing inhabitants call loudly upon us for the bread of life. This cry should be heeded by all who love the cause of Christ and the salvation of sinners. There seems, however, to be no particular need of a Home Missionary within the bounds of this Association. Our churches are situated at convenient distances, and by suitable efforts on the part of our pastors, all may hear the precious Gospel. The employing of a suitable Colporteur for the Association your committee deem quite desirable. And should such a one be employed, and furnished with a good assortment of books, we believe his labors would be useful, while at the same time, the cost to the Association would be but little. The person so employed might be instructed to seek out places of the greatest destitution and either collect congregations within them at convenient places, or report them to the neighboring pastors.

All of which is respectfully submitted.

T. S. YARBRO, Chm'n.

REPORT ON FOREIGN MISSIONS.

Some object to Foreign Missions because they injure Home Missions. This is a great mistake. The friends of Foreign Missions are the most liberal subscribers to Home Missions. The churches who oppose or do nothing for F. Missions, may write "Ichabod" on their walls. Even when there were few Apostles, God's plan was to send Paul and his company to the Gentiles; Peter and his company to the Jews. Sectional preachers and sectional professors never did and never will sympathize with the last commission of the ascending Saviour. Even patriotism is bounded by the nation, but philanthropy is as wide as the world. Local professors are not as expansive in their feelings as patriotism. They are not even acquainted with the broad principles of philanthropy. Since 1814, when F. Missions began the Baptists have flourished more

in America than they did for 200 years prior to that time.

Those who pray for the world's conversion and give nothing for it, are like those persons mentioned by the Apostle—who love in word and tongue, but not in deed and in truth. E. DODSON, Chm'n.

REPORT ON EDUCATION.

The growing interest manifested by Baptists on the subject of Education is truly gratifying. Our people are beginning to show to the world that they are not opposed to education—that they not only understand the importance of building up and sustaining good schools, but are ready to furnish the necessary means.

The endowment of Wake Forest College is steadily progressing. We hope soon to see that Institution on a permanent basis. Wake Forest was founded in much praying, and the fervent prayers and faithful labors of a few of God's people (God helping them) have cherished and sustained it under the most trying circumstances. Many more are now coming up to the help of the Lord; and we hope soon to raise in honor of God, and for Christ's sake, a standing, living monument to Religion and Letters. Brethren, help; for Jesus' sake, help! and the work will soon be accomplished. Those who labor for God do not labor in vain.

We are also happy to report that our Female College at Oxford is in a flourishing condition, and heartily commend it to the patronage of our brethren and friends. We have in our own State many other Institutions, both male and female, of a high character, in behalf of which we ask your prayers and liberal support. Respectfully submitted. JNO. MITCHELL, Chm'n.

REPORT ON BIBLE SOCIETIES.

The importance of Bible distribution is no longer a subject of doubt among intelligent christians. The question is, therefore—by what means can it be most effectively done? The experience of individuals, as well as of churches, in past years, has shown that Bible Societies are, under existing circumstances, indispensable to such a work. Even the casual observer cannot fail to be impressed with the great amount of religious intelligence

thus disseminated, both in our own and foreign lands, as well as with the cheering results produced by this agency in the salvation of men.

The living ministry, however important, can at best but partially fulfill the design of the Gospel, unless accompanied by the written word. The active efforts of Bible Societies have already accomplished much. Many of the destitute and benighted, who were anxious for an antidote for the miseries of earth, have by them been enabled to embrace the truth as the elixir of spiritual life. But much remains to be done in order to supply the destitution still existing. As christians we should employ the most efficient means of giving to the perishing the *bread of life.* We would, therefore, suggest the propriety of organizing, within the bounds of this Association, a Bible Society, auxiliary to the N. Carolina Bible Society. Such a concentration of efforts, on the part of the Associations in the State, would give an efficiency to the denomination which it cannot possess without such co-operation. M. H. BALDWIN, Chm'n.

REPORT ON TEMPERANCE.

The subject of Temperance is worthy, and should engage the attention and consideration of every philanthropic mind. It is unnecessary to point out or enumerate the many evils growing out of the intemperate use of ardent spirits. Every individual may look around him and see the poverty and distress produced by it. Not only in society do we see its evil effects, but we too often see it in our churches, which calls upon every friend of good order, and particularly to the christian, to exercise all his influence for a reformation. Many efforts have been and are now being made by the friends of reform to stay the evil; but still there remains much to be done, and we should not relax our efforts until the evil is removed from the country. It is recommended to our churches to take the subject in consideration, and to use every lawful means within their power for the suppression of intemperance, by discountenancing the making, vending and use of ardent spirits, except for medicinal or mechanical purposes; and that our ministers preach more against the sin of intemperance. Respectfully submitted.

P. S. ROGERS, Chm'n.

REPORT ON PERIODICALS.

We consider the press, for the perpetuation of our civil and religious institutions, next in importance to the preaching of the Gospel. By a well established and regulated press, thousands of persons may be reached and benefitted, that could not be through any other during the same length of time and with the same expense. And, believing as we do, that a well conducted press is of such vital importance to the general improvement and success of all Christians, your committee, therefore, recommend to this Association, and the denomination in the State, to unite in the liberal support of "The Biblical Recorder," published in Raleigh, (the only organ of the denomination published in the State); "The Southern Christian Review," published in Nashville, Tennessee; the "Home and Foreign Journal," and "The Commission," published in Richmond, Va.

All of which is respectfully submitted.

B. J. HACKNEY, Chm'n.

REPORT ON SABBATH SCHOOLS.

The subject of Sabbath Schools is one we believe that should claim the attention of each of us; for it is a conceded fact, that impressions made upon the minds of the young are more lasting than at any other period of life. In Sabbath schools the young are taught that the Sabbath should be kept holy—they are also taught to read religious books. But, above all, it is in these schools that the children are taught to read the Bible, and its truths are impressed on their tender minds by their instructors; and thus it is that both teacher and pupil are benefitted; and as an evidence of the importance of these schools, a wise man has said, "train up a child in the way he should go, and when he is old he will not depart from it;" therefore,

Resolved, That this Association recommend to the churches composing this body to take under consideration the importance of Sabbath Schools.

All of which is respectfully submitted.

EDWARD DALBY, Chm'n.

1857

MINUTES

OF THE

SIXTY-FOURTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE

TABB'S CREEK CHURCH, GRANVILLE CO.; N. C.,

August 7--10, 1857.

RALEIGH:
BIBLICAL RECORDER PRESS.
1857.

PROCEEDINGS.

TABB'S CREEK, Granville County, N. C., }
Friday, August 7th, 1857. }

The sixty-fourth annual session of the Flat River Association assembled according to adjournment. The Introductory Sermon was preached by Elder Wm. H. Jordan, from Matthew 5 : 14—"Ye are the light of the world."

After a short recess, the delegates assembled and proceeded to business. The Moderator, Bro. G. W. Thompson, being absent, Elder Wm. H. Jordan was, on motion, called to the chair. Prayer by Elder John Mitchell.

Letters from the churches were read.

The Association then proceeded to the election of officers for the ensuing year—when Elder Wm. H. Jordan was chosen Moderator, and Elder R. I. Devin Clerk.

Corresponding messengers from sister Associations were invited to present themselves and participate in our deliberations—when brethren Isaac Winston and Wm. M. Stone, from Raleigh Association—Elder E. Dodson, Agent of the Foreign Mission Board of the S. B. Convention, from Beulah, and A. W. Barksdale and E. F. P. Pool from Dan River, appeared and took seats.

Visiting brethren in the ministry were invited to seats: whereupon, J. J. James, Editor of the Biblical Recorder, Levi Thorn of Chapel Hill, A. McDowell of Murfreesboro' Female Collegiate Institute, and S. W. Howerton, Colporteur of the Dan River Association, accepted the invitation.

On motion, the following committees were appointed:

Committee of Finance: D. A. Harris, W. Parham, B. T. Winston.

Committee of Arrangements: J. P. Montague, J. C. Bumpass, C. J. Rogers.

Committee of Religious Services: Wm. Parham, J. P. Montague, S. S. Hicks.

The following brethren were appointed to make reports on the following subjects during the sitting of the Association:

Home Missions—Elias Dodson.
Foreign Missions—Samuel Wait.
Education—J. J. James.
Bible Society—A. McDowell.
Temperance—John E. Montague.
Periodicals—John Mitchell.
Sabbath Schools—John H. Mills.

TREASURER'S REPORT.

Received of Finance Committee, 1856,		$35.00
Balance in hand,		1 25
		36.25
CONTRA.		
Clerk's allowance,	$12.50	
Postage on MS.,	18	
Printing Minutes,	25.00	37.68
Deficit,		1.43

R. I. DEVIN, *Treasurer.*

The Finance Committee reported that they had received from the churches $33.05, and, on motion, it was adopted and committee discharged.

On motion adjourned to meet to-morrow morning at 10 o'clock. Prayer by Elder J. J. James.

Saturday morning, Aug. 8.

The Association met according to adjournment.

Prayer by Elder A. McDowell.

The names of delegates were called and absentees marked. The proceedings of yesterday read.

The Committee of Arrangements called on to report, which was made and adopted.

On motion, $5.92 was raised by the delegates to make up the deficit in the Associational fund.

Elder W. M. Wingate, President of Wake Forest College, appeared and took a seat.

Correspondents, who were appointed last year, were called on to report. Elder J. E. Montague and brethren D. A. Harris and Wm. H. Lawson attended the Beulah Association and were cordially received.

Corresponding messengers to sister Associations were appointed as follows : To *Sandy Creek*, C. T. Buroughs and B. J. Hackney ; to *Beulah*, D. A. Harris and Wm. H. Lawson ; to *Concord*, Williamson Parham and R. I. Devin ;

to *Dan River*, Elder J. E. Montague, and brethren L. B. Stone and J. C. Bumpass; to *Raleigh*, C. J. Rogers, S. F. Patterson, Elijah Winston and B. D. Rogers.

On motion, brother Albert W. Barksdale, a Licentiate of the Dan River Association, was appointed a Colporteur of this Association, at the rates of $200.00 per annum, and he receive the profits on the books which he may sell.

On motion, the delegates were allowed to say how much they would agree to raise in their respective churches to support our Colporteur, when the following pledges were made:

Olive Branch church, $10; Corinth, 10; Hester's, 10; Tabb's Creek, 5; Grassy Creek, 10; Brassfields, 10; Mt. Zion, 5; Fellowship, 5; Amis Chapel, 5; Five Forks, 5; Oxford, 10; Tally Ho, 5; Island, 10; New Bethel, 10; Mt. Moriah 10; New Light, 5; Bethel, 10.

On motion, the delegates of the Association are requested to bring up this subject before their respective churches and secure funds for the same.

Elder A. McDowell, read a report on the Bible Society, and after remarks by Elder E. Dodson and others, it was unanimously adopted.

A report on Sabbath Schools was read by brother J. H. Mills, and after remarks by brethren J. P. Montague and E. Dodson, it was unanimously adopted.

Elder J. J. James presented the following resolutions on Education, and after animated speeches by Elders J. Mitchell, W. M. Wingate, L. Thorn and others, they were unanimously adopted:

Your committee on Education have no report to read on that subject, but in place thereof offer for the adoption of this body the following resolutions:

Resolved 1st, That our Literary Institutions are of great importance to our denominational prosperity.

Resolved 2nd, That this Association heartily approve of the plan proposed at the last Baptist State Convention for raising an independent endowment fund of $50,000 for Wake Forest College and recommend that the churches be liberal in contributing to so important a work.

Resolved 3rd, That the success which has already attended the above-mentioned proposition should inspire our hearts with increased zeal to aid in its completion, and that the present is the time to make the effort.

Resolved 4th, That Oxford Female College, situated within our bounds, has strong claims to our patronage and support, and that it needs funds to enable it to free itself from pecuniary embarrassment.

While the above resolutions were under consideration, and during the sitting of the Association, brother Mitchell, the Agent of W. F. College, secured in subscriptions $1400 towards the endowment of Wake Forest College.

On motion, adjourned to meet on Monday morning at 10 o'clock. Prayer by Elder W. M. Wingate.

Sabbath, Aug. 9.

Elder A. McDowell commenced the services of the day with a sermon from James 2 : 18.

Elder W. M. Wingate followed with a sermon from Acts 9 : 6 ; after which a collection was taken up for the objects of the Baptist State Convention amounting to $41.04.

After an intermission of an hour and a half, Elder Levi Thorn closed the services of the day with a sermon from Isaiah 54 : 17.

Monday morning, Aug. 10.

The Association met. The Moderator being absent, on motion, brother John H. Mills was called to the chair. Prayer by brother Parham.

The roll was called, and the minutes of Saturday read.

Bro. J. C. Bumpass, of the committee appointed last year on the necessity of establishing a high school preparatory to W. F. College, reported, and after remarks by E. Dodson, R. I. Devin, T. J. Horner, and others, it was adopted.

Elder E. Dodson read a report on Home Missions, which, on motion, was adopted.

Elder J. E. Montague presented a report on Temperance, which, on motion, was adopted.

Elder J. Mitchell read a report on Periodicals, and after interesting remarks by various brethren, it was unanimously adopted.

The following delegates were appointed to the next Baptist State Convention : A. W. Barksdale, J. P. Montague, E. Dalby and G. W. Thompson.

The following were appointed an Executive Committee respecting the establishment of an Associational High School : J. C. Bumpass, R. I. Devin, L. B. Stone, J. C. Averitt, and J. H. Mills.

On motion, the Association agreed to hold its next

session with the Corinth church, Granville county, N. C., to commence Tuesday after the Second Sunday in August, 1858. Elder R. I. Devin to preach the Introductory Sermon, and Elder Wm. H. Jordan the Conventional Sermon.

The report on Foreign Missions, by Elder S. Wait, was read and unanimously adopted.

The following preamble and resolutions on the death of Elder P. H. Smith, were offered by R. I. Devin, and after some touching remarks by several brethren, they were unanimously adopted:

WHEREAS, This Association has learned with feelings of deep regret of the unexpected death of Elder P. H. Smith, who was an *ex-officio* member of this body, having charge of churches within our bounds.

Resolved, That we cherish for the memory of Bro. Smith the most tender regards, and while we bow in humble submission to the will of our Heavenly Father, we deplore his loss to the Baptist denomination as one who loved the cause of Christ and truth, and zealously labored amid obstacles and difficulties to promote the glory of God and the salvation of souls.

Resolved, That we deeply sympathize with the afflicted family of Elder Smith, and commend them to the care of that merciful Being who is a Father to the fatherless and a Husband to the widow, and to the prayers of our brethren.

Elder J. E. Montague offered the following resolution, which, on motion, was unanimously adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the members of this body during this session.

On motion, the Clerk was directed to have 700 copies of these Minutes printed and distributed among the churches, and be allowed $12.50 for his services.

After some practical remarks by the Moderator, on motion, the Association adjourned to meet again at the time and place before mentioned.

Prayer by Elder R. I. Devin.

J. H. MILLS, Mod. *pro tem.*

R. I. DEVIN, Clerk.

List of Ordained Ministers and their Post-Offices.

W. A. Atkinson, Forestville,
J. E. Montague, Blue Wing,
Wm. E. Oakley, Berea,
Wm. H. Jordan, Oxford,
S. Duty, "
James King, Blue Wing,
E. Hester, Dutchville,
J. C. Averett, Oak Hill,
T. J. Horner, Oxford,
J. P. Montague, "
R. I. Devin, Oxford.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Associational Fund.	Home Missions.	Foreign Missions.	Education.	Total for Miss. purposes.
Mt. Zion,.....	Hawkins Jones, Jno. O'Brian, Pinkney Meadows,..	1			6			109	$1 50	$	$	$	$
Concord, ...	Jas. Dalby, John G. Hester, Wm. Suit,.....	26				1	1	126	2 00				
Tally Ho,.....	Wm. Whitaker, John Meadows, L. Hobgood,.....		13		7			45	1 25				
Hesters, ...	D. T. Gooch, Henry Hobgood, James Howard,.....	5	2			3		343	3 00				
F. R. Union,.....	Henderson Tilly, Rich'd Peed, Willie Ashly,.....	10			2		2	84	1 50				
Mt. Moriah,.....	Chas. G. Marcum, D. Patterson, C. T. Buroughs,..	2	1		2			121	1 50				
Shady Hill,.....	No letter nor delegate,.....												
New Light,.....	Jesse Jones, Buckner Nipper, Allen Bailey,.....	4			2	1	1	180	2 00		7 75		7 75
New Bethel,.....	G. W. Thompson,* J. Rogers, E. McCullers,*.....	21	1		3	2		165	1 50				
Fellowship,.....	E. Winston,* R. O. Weathers,* C. J. Rogers,.....						1	40	1 00		11 50		11 50
Brassfields, ...	S. H. Cannady, W. D. Allen,* J. Y. Moss,.....	32			5	1		199	2 00	4 83	8 59	6 58	20 00
Tabb's Creek,.....	E. Breedlove, A. C. Parham, W. Parham,.....		7		2	2	4	60	1 00				
Island Creek,.....	J. T. C. Norwood, S. Norwood, N. Satterwhite,....	22					2	215	1 00				
Corinth, ...	J. M. Howell, A. M. Clay, H. B. Bridges,.....	5	1		5		1	144	1 50				
Oxford,.....	Solomon Howard, C. W. Clay, J. H. Mills.....	14	6		15	3	2	79	1 50				
Grassy Creek,.....	Allen Gorden, B. T. Winston, J. M. Overbey,.....	24		1	4	3	3	384	3 00				
Olive Branch,.....	J. C. Bumpass, H. S. Nelson, J. W. Townsend,*....		1		1			203	1 55				
Bethel, ...	D. A. Harris, J. E. Montague, J. D. Woody,*.....	7			6	4	3	118	2 00				
Sandy Level,.....	Wm. H. Fletcher, Duncan C. Glenn,*.....	1			3			29	1 25				
Amis Chapel,.....	D. Harris, L. B. Stone, John Amis,*.....	9	8		2			72	2 00				
Five Forks,.....	D. Vaughn, Ezra Oakley,* Thos. Climer,*.....	1						43	1 00				
	*Absentees. Ex-Officio Members—Elders W...												
Churches.	H. Jordan, W. E. Oakley, S. Wait, R. I. Devin, J. P. Montague, T. J. Horner, E. Hester.	184	40	1	165	20	20	2759	33 05	4 83	27 84	6 58	38 25

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8th. To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

15th. All ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex-officio*.

N. B.—The clause authorizing a Presbytery is omitted, as a Presbytery has long been dispensed with by the Association.—CLERK.

RULES OF DECORUM.

1st. The Association shall be opened and closed by prayer.

2d. A Moderator and Clerk shall be chosen by the suffrages of the members present.

3d. Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th. The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking, unless to explain.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th. No member shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th. No person shall speak more than twice on one subject, (unless by way of explanation,) without liberty from the Association.

8th. No member of the Association shall be at liberty to be whispering or laughing in time of public speech.

9th. No member of the Association shall address another by any other appellative than that of brother.

10th. The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these Rules of Decorum.

11th. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th. The Moderator, by calling some brother to the chair, shall have the same privileges in debate as other members of the Association, and no more.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

REPORTS.

REPORT ON HOME MISSIONS.

Your committee consider this an important subject.—There are three divisions of labor in this work ;—1st, the destitution in the Association ; 2d, in the State, and 3d, in the Southern States, as well as the Indian territories. More than 500,000 foreigners are yearly coming to this country, and many, very many are settling our new States. They must have the gospel or perish. Indeed, we ought to have, in the 85 counties of this State, a Missionary and a Colporteur in each county.

GOSHEN ASSOCIATION, VA.,

has 40 churches and 10,269 members. Her faith is not the dead faith described by the Apostle James. Her churches in 1856, besides supporting pastors, sent up $557.58 for benevolence. She has 6 Missionaries and 2 Colporteurs in and out of her bounds in Va. She sends Missionaries and builds up churches hundreds of miles beyond her bounds, in towns and counties. Besides all this, she sends $750 to China, $500 to Africa, $600 to the Indians, and $1000 to California. One of her churches of 229 members sent up $400. Another church of 624 members sent $621. Almost *every* church has a Sabbath School and a Sabbath School Library. This *one* Association is doing more than the N. C. Baptist State Convention. Our Convention is doing what *one* Association should do : one Association is doing what *one* church should do, and *one* church is doing what *one* individual should do. The Goshen Association gives 54 cents per member. If the Flat River Association, numbering in 1856, 2656 members, had given the same, they would have carried up last year $1434.24. She could then have scattered her charities, like the Goshen, over three continents. She would then have the *aggressive* character of the churches of the New Testament. She would then be the light of the world. The Goshen Association realizes the promise of the Bible—"They that wait upon the Lord shall renew their strength." In one year 516 were baptized in her bounds.

SYSTEM.

If our members were to give yearly *one-tenth* of their gross income, or as much as a pious Jew gave 2500 years ago, even *one* man, in the time of high prices of wheat and tobacco, could send out a Missionary or a Colporteur in this Association. She ought to have Colporteurs every year to circulate God's word, to attend protracted meetings, to supply anxious persons with religious books, to furnish libraries to our ministers, our families, churches and Sabbath Schools. Hat-subscriptions are of very little account, unless written subscriptions are also circulated. To get money, people must begin early in the year. If 4 men were to get each $500 for a crop of tobacco, they might employ a Colporteur at a salary of $200.

EXECUTIVE MEN,

like angels' visits, are few and far between. A minister in a little village this year, had a subscription with different columns for our different Boards. He raised $200.

COVETOUSNESS

opposes Christ's commission, and will cause many professors to dwell in torment for ever. In the New Testament it is a barrier to the communion table; 1 Cor. 5 : 11. The Bible forbids us to ordain a covetous preacher; 1 Tim. 3 : 3; and shuts out every such a man from heaven, whether he is a church-member or a preacher of the gospel; 1 Cor. 6 : 10. Every sermon ought to enforce obligation. E. DODSON, Chm'n.

REPORT ON FOREIGN MISSIONS.

The committee on Foreign Missions respectfully report, That, from all the information which can be obtained, it appears that the cause of Foreign Missions is steadily progressing. In some places, as in China, circumstances over which our Missionaries can exercise no control, have presented very serious obstructions. But even in these cases there are some indications that God designs, ere long, to cause these very obstructions to contribute largely to the advancement of the good work. It is pleasing to witness the results which accompany revivals of religion. Among these will be found—among the most common—a deep and abiding interest in the prosperity of Foreign Missions. This is just what, from the nature of the case,

we should expect to see. All of which is respectfully submitted. S. WAIT, Chm'n.

REPORT ON BIBLE DISTRIBUTION.

The obligation to preach the gospel to *every creature*, is acknowledged and to some extent felt by all; hence, we feel it our duty to contribute to that object. Those to whom the gospel has been preached are commanded to search the Scriptures; this they cannot do, unless they have them. Hence, the obligation to circulate the Bible is equal in extent and authority with that to preach the gospel; and all must admit that it is our duty to contribute to this object also, and your committee would respectfully recommend that we *do* it.

A. McDOWELL, Chm'n.

REPORT ON TEMPERANCE.

Your committee, feeling this subject to be one of the greatest importance to the success of the gospel, deem it necessary to say that no church can be what it ought to be, without it holds and practices temperance, both by precept and example. In view of this fact, can a christian use intoxicating liquors as a beverage without doing violence to his own conscience? Does not the use of ardent spirits produce more distress in the church than all things else combined? Is it not sapping the very foundation of our brightest prospects? If this be true, should we not, as christians, make a mighty effort to stay the ruinous curse of intemperance? Therefore,

Resolved, That each minister having charge of churches in this Association, be requested to preach a sermon on Temperance during the Associational year.

J. E. MONTAGUE, Chm'n.

REPORT ON PERIODICALS.

The importance of religious periodicals cannot be too highly appreciated. It is all-important that our people should be a reading people and *well*-informed. Then we may expect to secure union of effort and concert of action.

Your committee would earnestly recommend to this Association, and to our brethren generally, the Biblical

Recorder, the organ of our denomination in this State; also, the Commission and Home & Foreign Journal, organs of our general Boards, and published in Richmond; also, the Southern Christian Review, published in Nashville, Tennessee. J. MITCHELL, Chm'n.

REPORT ON SABBATH SCHOOLS.

Phillip found the eunuch reading the words of one of the prophets, and said to him, "Understandest thou what thou readest?" The eunuch said, "How can I except some man should guide me?" Here then a grown man, whose learning and ability qualified him to transact the business of a nation, confesses the necessity of "some man" to explain the meaning of separate passages and compare them with each other. Inasmuch, therefore, as many children have no parents, many have parents unqualified, many have parents unwilling to aid them in reading and understanding the Bible, it is manifestly the duty of every church to afford them this assistance. The history of Sabbath Schools shows that they are the most efficient instrumentality for the accomplishment of this object.—We, therefore, recommend that all who wish to see the young brought up in the way that they should go, who wish to improve the morals of the community in which they live, who wish to perpetuate their own virtues in the persons of those who succeed them, immediately interest themselves in the neighborhood Sabbath School.

J. H. MILLS, Chm'n.

REPORT IN REGARD TO A HIGH SCHOOL.

Your committee to whom was referred the subject of a male high school preparatory to Wake Forest College, within the limits of this Association, beg leave to report, That they think it highly important that such a school should be established, not only within the limits of this, but also within the limits of every Association in the State. This course would remove the necessity of a preparatory department at the College, and would give it a respectability and influence abroad that no College can hope to attain that has a preparatory department within its walls. It would be perfectly consonant with the

efforts now being made to endow the College. It would extend the influence of Baptist principles. These schools would be the centres of influence tending to one great and common centre. Many reasons might be urged were it necessary, but we simply wish to invite investigation.

Your committee would offer the following resolutions:

Resolved, 1st, That we deem it expedient to have an Associational High School preparatory to Wake Forest College within the limits of this Association.

Resolved, 2d, That an Executive Committee be appointed to prepare a plan, locate the School, and put it into successful operation.

All of which is respectfully submitted.

J. C. BUMPASS, Chm'n.

MINUTES 1858

OF THE

SIXTY-FIFTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CORINTH CHURCH, GRANVILLE COUNTY, N. C.,

August 10—12, 1858.

RALEIGH:
BIBLICAL RECORDER PRESS.
1858.

MINUTES

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHRISTIAN CHURCH, NEAR LOCUST, N. C.,

August 10—12, 1882.

RALEIGH:
EDWARDS, BROUGHTON & CO.
1882.

PROCEEDINGS.

CORINTH, Granville County, N. C., }
Tuesday, August 10, 1858. }

The sixty-fifth annual session of the Flat River Association convened according to adjournment. The Introductory Sermon was preached by Elder R. I. Devin from Rom. 1: 16.

After a short intermission, the delegates assembled and proceeded to business.

Prayer by Elder W. A. Atkinson.

Letters from the churches were called for and read.

The newly constituted church at Antioch in Person county, presented a petition to be received into this body, which on motion, was unanimously received, the Moderator extending the right hand of fellowship to the delegates.

The Association then proceeded to the election of officers for the ensuing year, when brother J. H. Mills was chosen Moderator and Elder R. I. Devin Clerk.

Corresponding messengers from sister Associations were invited to seats, when Elder J. J. James, Editor of the Biblical Recorder, and A. W. Barksdale presented themselves as delegates from the Beulah Association, and J. S. Purefoy from the Raleigh.

On motion, the following committees were appointed:

Finance—Thomas Hester, S. Penny, and J. Peed.

Arrangements—J. B. Hobgood, T. B. Lyon, and J. M. Howell, with the Moderator and Clerk.

Religious Services—The Pastor and Deacons of Corinth church.

Home Missions—J. F. Neal.

Foreign Missions—J. J. James.

Education—G. W. Thompson.

Bible Society—M. Baldwin.

Temperance—J. S. Purefoy.

Periodicals—J. W. Hamlet.

Sabbath Schools—J. E. Montague.

Colportage—T. T. Grandy, W. E. Oakley, and L. Hobgood.

The Scholarship in Wake Forest College—J. S. Purefoy, E. Dalby and A. R. Vann.

TREASURER'S REPORT.

Received from Finance Committee,		$33.05
Collection from Delegates to make up deficit,		5.92
		$38.97
CONTRA.		
Printing Minutes,	$24.00	
Deficit of 1856,	1.43	
Postage on MS., &c.,	24	
Freight,	28	
Clerk's Fees,	12.50	$38.45
Balance on hand,		52
RECEIVED FOR MISSIONARY PURPOSES.		
Brassfields Church,		$20.00
New Light "		7.75
Fellowship "		11.50
Collection on Sabbath,		41.04
		$80.29
Paid over to the Convention,		$80.29

The Finance Committee reported that they had received from the churches $34.25, which, on motion was adopted and the Committee discharged.

On motion of G. W. Thompson, the Association unanimously agreed to observe to-morrow as a day of *fasting* and *prayer*.

On motion, adjourned to meet to-morrow morning at 9 o'clock and spend a half hour in devotional exercises, and then proceed to the business of the Association. Prayer by brother G. W. Thompson.

Wednesday morning, August 11.

The members of the Association met according to adjournment, and after engaging in religious exercises for a short time, proceeded to business.

The roll was called, and the proceedings of yesterday read.

The report of the Committee of Arrangements was read and adopted.

Correspondents appointed last year were called on to report.—Bro. T. C. Burroughs attended the Sandy Creek Association, and brother J. E. Montague the Dan River.

Correspondents to sister Associations were appointed as follows: To *Sandy Creek*, Moses Baldwin and T. C. Burroughs; to *Beulah*, D. A. Harris and J. E. Montague; to *Concord*, J. E. Montague; to *Dan River*, Wm. H. Cutts and J. E. Montague; to *Raleigh*, W. A. Atkinson, A. W. Barksdale and E. Winston; to *Tar River*, E. Dalby, H. B. Bridges, J. W. Dalby and Moses Baldwin.

Bro. J. F. Neal read a report on Home Missions, and after interesting remarks by W. H. Jordan, T. J. Horner, A. W. Barksdale and G. W. Thompson, was, on motion, adopted.

Bro. Barksdale, the Colporteur of the Association, read his report, which, on motion, was laid on the table for the present.

On motion, adjourned for refreshment. Prayer by bro. T. Hester.

EVENING SESSION.

The Association assembled and proceeded to business. Prayer by brother Hamlet.

A report on Periodicals was read by brother J. W. Hamlet, and after remarks by several brethren, it was adopted.

On motion, the Colporteur's report was taken up, and after remarks by various brethren, it was adopted.

Brother T. T. Grandy, from the Committee on Colportage, made a report stating that there was a deficit in the amount sent up by the churches to pay our Colporteur, when, on motion, the Association proceeded to make up the deficiency.

The following report on Sabbath Schools was presented by J. E. Montague, and after remarks by G. W. Thompson, T. J. Horner, J. S. Purefoy and J. E. Montague, it was unanimously adopted:

Your committee, feeling the importance of this subject, would recommend the churches of this Association to establish Sabbath Schools as soon as practicable.

Resolved, Therefore, that we request the churches of this Association to report in their next letters the number of teachers and scholars.

On motion, the Association agreed to hold its next session with the Amis' Chapel church, Granville county, N. C., to commence *Tuesday* after the second Sunday in August, 1859.

On motion, adjourned to meet to-morrow morning at 9 o'clock. Prayer by Bro. J. E. Montague.

Thursday morning, August 12.

The Association met according to adjournment. Prayer by Bro. Penny.

Proceedings of yesterday were read and the roll called.

Bro. J. S. Purefoy made a report in regard to the Associational Scholarship in Wake Forest College, which, on motion, was adopted.

On motion, brethren W. A. Atkinson, G. W. Thompson and E. Dalby, were appointed to collect the balance due on the scholarship, and have the same represented when the amount shall be collected.

The report on Temperance was read, and after remarks by brethren Wm. H. Jordan, J. S. Purefoy and others, it was unanimously adopted.

Bro. Baldwin read a report on the Bible Society, which, on motion, was adopted.

Bro. Thompson presented a report on Education, which, on motion, was adopted.

On motion, the following brethren were appointed a Presbytery to visit New Bethel church to examine brother J. Laton, and if found qualified, to ordain him to the work of the Gospel ministry, namely: Elders E. Hester and W. A. Atkinson.

The Executive Committee made the following report in regard to the Associational High School:

The Committee report that preparations for the establishment of the School are now in progress, and recommend that the School be located near Bethel Church in Person county, and that Elder J. E. Montague and brethren J. F. Neal, J. B. Street, W. H. Lawson and D. A. Harris be appointed a committee to act for the Association in establishing the School.

On motion, the report was adopted.

The following preamble and resolution were adopted:

WHEREAS, The funds for defraying the expenses of the board and tuition of our beneficiaries has fallen short, and unless greatly increased, some of them must be dismissed; therefore,

Resolved, That we request each of the churches composing this Association to take up a collection for this object at their next church-meeting and send the amounts to the next Convention in Raleigh.

On motion, adjourned to hear the Conventional sermon, which, in consequence of the indisposition of Elder W. H. Jordan, who

was appointed for the purpose, was delivered by Elder J. J. James, from 1 Tim. 3 : 15 ;—after which a collection was taken up for the Convention amounting to $30.

Query from Oxford church—What is the proper posture of prayer in our religious assemblies? We answer that we believe, as a general rule, kneeling is the proper posture.

Elder J. J. James read a report on Foreign Missions, and after some remarks by the author, it was adopted.

On motion, Bro. T. T. Grandy was ordered to pay over to bro. Barksdale $170.00, the amount due him as Colporteur.

On motion, ordered that the collection taken up to-day for the Convention be paid over to Elder J. S. Purefoy, Treasurer of the Convention.

Appointed G. W. Thompson, J. W. Dalby and S. H. Cannady delegates to the next Baptist State Convention.

On motion, Elder Moses Baldwin was appointed to preach the introductory sermon, and Eld. W. H. Jordan the Conventional sermon at the next session of this body.

On motion, the Association took up the request of the Antioch church asking aid in completing their house of worship. The following brethren contributed one dollar each: J. S. Purefoy, R. I. Devin, G. W. Thompson, J. E. Montague, W. H. Jordan, A. W. Barksdale, N. E. Cannady, T. T. Grandy, S. H. Cannady, A. R. Vann, T. Pittard, R. J. Davis, J. J. James, E. Dalby, T. J. Horner, J. Montague, J. B. Hobgood, T. Hester, S. Penny, L. Montague, T. B. Lyon, J. W. Dalby, J. Ferrel, and E. Winston $2, Wm. Currin 50c., sister Hays $1—making in all $26.50.

On motion of brother Thompson,

Resolved, That the thanks of this Association are due and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the members of this body during this session.

On motion, the Clerk was directed to have 700 copies of these Minutes printed at the Biblical Recorder office and distributed among the churches, and be allowed $12.50 for his services.

On motion, the Association adjourned to meet again at the time and place before mentioned. Prayer by Elder J. S. Purefoy.

J. H. MILLS, *Moderator.*

R. I. DEVIN, *Clerk.*

LIST OF ORDAINED MINISTERS ALD THEIR POST-OFFICES.

NAMES.	POST-OFFICES.	
W. A. Atkinson,	Forestville,	Wake County,
J. E. Montague,	Blue Wing,	Granville Co.,
W. E. Oakley,	Berea,	"
W. H. Jordan,	Oxford,	"
S. Duty,	"	"
M. Baldwin,	"	"
R. I. Devin,	"	"
James King,	Blue Wing,	"
E. Hester,	Dutchville,	"
J. C. Averett,	Oak Hill,	"
T. J. Horner,	Oxford,	"
J. P. Montague,	"	"

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by letter	Restored.	Dismissed.	Excluded.	Dead.	Total.	Associational Fund.	For the Colporteur.
Mt. Zion,	J. B. Hobgood, Joseph Gooch, G. J. Meadows,	1	4		15	1		97	2 00	6 65
Concord,	T. B. Lyon, R. A. Lyon, E. Dalby,	21	1		7		2	140	2 00	8 50
Tally Ho Union,	E. J. Montague, G. W. Duncan, L. Hobgood,	4	1		6	1		43	1 25	6 75
Hester's,	F. O. Frazier, W. A. Currin, L. Montague,	11		1		2	1	352	3 00	11 00
F. R. Union,	John Peed, Rich'd Peed, H. Tilly,	26	5		5	1	1	95	1 50	6 00
Mt. Moriah,	H. G. Marcum,* D. A. Patterson, C. T. Burroughs,	3			2		1	120	1 50	11 00
Shady Hill,										
New Light,	John Ray, A. Bailey, Sander Penny,	11			2	3	4	178	2 50	7 00
New Bethel,	G. W. Thompson, B. Ray,* John Ferrell,								1 50	11 00
Fellowship,	R. O. Weathers, W. O. Der, E. Winston,	4			1	1		42	1 00	5 50
Brassfields,	A. R. Vann, J. Y. Moss, S. H. Cannady,	6			1		2	201	2 00	11 00
Tabb's Creek,	W. W. Dement, A. C. Parham, E. Breedlove,	5	3		2	3	2	58	1 50	6 00
Island Creek,	W. H. Jordan, Wm. Cutts, J. Morgan,	29	9		2			249	1 50	11 00
Corinth,	J. M. Howell, J. Tippett, Lewis Montague,	1	3		1		3	144	1 50	11 00
Oxford,	J. H. Mills, T. T. Grandy, G. W. Allen,	1	5	1	9			77	1 00	11 60
Grassy Creek,	R. S. Barnett, T. Hester, C. G. Gorden,	4	3		8	5	5	373	2 00	11 00
Olive Branch,	R. D. Bumpass,* J. F. Neal, J. W. Brooks,	12			19	1	1	194	1 50	11 00
Bethel,	J. E. Montague, A. A. Dixon, S. S. Day,		2		4	2		119	2 00	10 00
Sandy Level,	C. J. Rogers,* D. C. Gleen,* J. Marcum,*	3	6			1		33	1 00	1 00
Amis Chapel,	R. D. Puryear, M. A. Nelson,* Rufus Amis,		1		4	2	2	65	2 00	6 00
Mt. Harmony,	R. J. Davis, H. C. Sweany,* Wm. Bowling,		2		5	4	2	33	1 00	7 00
Antioch,	J. W. Hamlet, W. A. Barton, J. J. Rogers,	5	1		1			12	1 00	
	Ex-Officio Members—Moses Baldwin, J. S. Purefoy, W. A. Atkinson, W. E. Oakley, J. P. Montague, R. I. Devin, T. J. Horner, E. Hester.	127	46	2	94	27	26	2625	34 25	170 00

*Absent.

CONSTITUTION OR FORM OF GOVERNTENT

OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the church of Jesus Christ, being regularly baptized upon a profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

ARTICLE 1st. The Association shall be composed of members chosen by the different churches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2d. In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3d. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they infringe any of the internal rights of any church in their Union.

4th. The Association when convened shall be governed and ruled by a regular and proper decorum.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the sufirages of the members present.

6th. New churches may be admitted into this Union which shall petition by letters and Messengers. They shall be received by the Association, being found orthodox and orderly—the Moderator signifying their reception by giving the right hand of fellowship.

7th. Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8th. Every query presented by any member of the Association, shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated; but if there be a majority against it, it shall be withdrawn.

9th. Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10th. The Association shall endeavor to furnish the churches

with the Minutes of the Association. The best means of doing this, shall be at the direction of the Association.

11th. We think it absolutely necessary that we should have an Association Fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12th. The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13th. The Minutes of the Association shall be read (and corrected if necessary) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan, or Form of Government may be made at one time by a majority of the Union, when they may deem it necessary.

14. The Association shall have power—1st. To provide for the general union of the churches.

2d. To preserve inviolable a chain of communion among the churches.

3d. To give the churches all necessary advice in matters of difficulty.

4th. To inquire into the causes why the churches fail to represent themselves at any time in the Association,

5th. To appropriate the monies contributed by the churches for an Association fund to any purpose they may think proper.

6th. To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7th. To withdraw from any church in this Union which shall violate the r les of the Association, or deviate from the orthodox principles of religion.

8th. To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

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N. B.—The clause authorizing a Presbytery is omitted, as a Presbytery has long been dispensed with by the Association.—CLERK.

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REPORTS.

REPORT ON HOME MISSIONS.

Your Committee believe this to be a subject of much importance, and from all the information we have, it is progressing; but there is too little effort on the part of us individually. Every member of our churches is a missionary, and all should use their influence to carry this object into effect. Acts 8: 4—"Therefore they that were scattered abroad went everywhere preaching the word." Therefore, as a body, we should send into the highways and hedges, and preach the word to every creature. To sum up what we have said in a few words, we believe that every individual whom God has called by His grace is under the most solemn obligation to labor, not only indirectly, but directly for the extension of the cause of Christ. No man can be religious unless he be a religionist; to this work he must consecrate his whole being, for this work he cannot delegate to another. We all have something to do. For us to suppose that God has called us and has nothing for us to do, is a contradiction of terms.

All of which is respectfully submitted.

J. F. NEAL.

REPORT ON FOREIGN MISSIONS.

When our Lord said to his Apostles, "Go ye into all the world and preach the gospel to every creature," he uttered a command to his church of perpetual obligation. From that time to this the obligation to send the gospel to the heathen nations of the earth has been binding on the church. This command still makes it our duty to aid in this great and glorious cause. The subject of Foreign Missions may be considered in a condition as prosperous now as at any former period;—indeed conversions among the heathen are perhaps more frequent now than formerly. It may not be improper on this occasion to recognize the return to this country of our beloved brother and sister Yates, who, for the last 10 or 12 years have been laboring with fidelity in idolatrous China. Their stay with us will be only temporary, to recruit, if possible, their health, and then they will leave their native shores to see them probably no more. Let us do what we can to welcome them to our hearts and homes, and let us not forget to remember them in our prayers at a throne of grace.

Respectfully submitted.

J. J. JAMES.

REPORT ON BIBLE SOCIETY.

As there is no Bible Society in connection with this Association, we think it important that one be organized as soon as practicable, and on such principles as the Association may deem calculated to insure a more extensive circulation of the Word of Life.

M. BALDWIN.

REPORT ON TEMPERANCE.

The subject of Temperance is an important one to the churches. Intemperance is a sore evil in our churches. It is much to be regretted that church members use spiritous liquors as a common drink. As long as brethren indulge this practice they do assist in making drunkards to dishonor God and his cause.

The tendency of selling and drinking spiritous liquors as a beverage, is to put down the kingdom of our Lord and Saviour, which kingdom professed christians have pledged and dedicated themselves to sustain and build up. Church members ought, before they engage in these practices, to inquire what is its tendency, —will I thereby honor or dishonor the cause of our dear Redeemer? Our religious profession, our very baptism, call on us to put down these injurious practices. J. S. PUREFOY.

REPORT ON THE SCHOLARSHIP.

Your committee on the Association Scholarship report—We find that the subscription list shows a balance upaid amounting to $97 00, which amount must be collected and paid to the Trustees before this Association can have any benefit from what you have paid. J. S. PUREFOY, *Chairman.*

REPORT ON COLPORTAGE.

The results of the Colportage year are as follow: Amount of books sold, $228.43; number of books sold, 574; number of sermons preached, 54; number of family visits, 404; number of families prayed with 192; number of public meetings addressed 14. I have done the work according to the best judgment I had, considering what a variety of minds those had for whom I labored as a Colporteur. All think the Colporteur ought to work differently: hardly any two think alike as to the duties of a Colporteur. I have good reason to believe that much good has been done by means of books in this Association since last year, and I think the good which may be done in this way has hardly begun in this Association. The brethren know better what Colportage is now than they did last year. It is the very thing we need. Spurgeon

has been preaching in the greater part of the Association, I might say, with great success. Theodosia has told her trials and struggles from house to house, and from neighborhood to neighborhood, with interest and effect. Grace Truman has also done much for the truth's sake. The Pilgrim by Bunyan, and Baxter, and many others have done much, I trust, in waking up an interest on religion. I have done all I could to promote Sabbath Schools in your bounds, and hope have been successful in my efforts to some extent. It is useless for me to say more. The members of your body know what has been done. I wish to hear them speak about it. The report is herewith respectfully submitted.

Your brother in Christ,

A. W. BARKSDALE.

REPORT ON EDUCATION.

The committee to whom was referred the subject of Education, beg leave to report, That we deem it unnecessary, after so much has been said and written for the enlightenment of the public mind, to invite the attention of this Association to any argument they may address to the intelligence of this body, setting forth the claims of Education upon the patronage of our denomination.—And even were they disposed to argue its great importance, with a view of commending it to the warm approval of the Association, our limited time and opportunity would forbid. Therefore,

Resolved, That we as a body do appreciate the advantages of thorough education, and entertain the opinion that those Academies and Colleges, both male and female, which have been established in our midst by the efforts and sacrifices of our denomination, aided by their friends and patriotism, should continue to receive the countenance and support of our Baptist brethren, and we conceive it our duty to become familiar with their primary wants and so far as it is practicable, we extend a helping hand to make them subservient to Christ's kingdom on the earth, and blessings to our race.

G. W. THOMPSON.

REPORT ON PERIODICALS.

To any people, especially a religious people, the reading of religious Periodicals is a matter of the utmost importance. No people can be well informed as to the usages, customs and principles of their church, unless they read the Periodicals and papers which treat on their principles and practices.

They not unfrequently fit and prepare our minds the better to

understand the sacred pages of divine inspiration. They improve and elevate the moral and religious condition of the people. Hence your committee cannot too strongly urge upon the attention of this Association, and indeed upon Baptists generally in North Carolina, the importance of a more enlarged subscription to the "Biblical Recorder," the organ of the denomination in the State; also, the "Commission" and "Home and Foreign Journal," organs of our Boards published in Richmond, Va.

JNO. W. HAMLET.

MINUTES 1859

OF THE

SIXTY-SIXTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

AMIS CHAPEL, GRANVILLE COUNTY, N. C.,

August 16---18, 1859.

RALEIGH:

BIBLICAL RECORDER PRESS.

1859.

Officers and Committees of the Association.

J. H. MILLS, *Moderator*, Oxford, N. C.
E. DALBY, *Clerk*, Tranquility, "

Trustees of Bethel Academy.

J. E. Mcntague, J. H. Street, J. F. Neal, D. A. Harris, W. H. Lawson.

Committee on the State of Religion.

Elders Wm. H. Jordan, M. Baddwin, Wm. E. Oakley.

Committee on Colportage.

R. I. Devin, E. F. Beacham, J. P. Montague, John Peed, E. Dalby.

Committee to visit Shady Hill Church.

Elders J. P. Montague, W. H. Hobgood, Wm. E. Oakley.

Committee on Scholarship in W. F. College.

W. A. Atkinson, G. W. Thompson, E. Dalby.

Proceedings.

Amis Chapel, Granville county, N. C., }
Tuesday, August 16, 1859. }

The Flat River Baptist Association convened according to adjournment. The introductory sermon was preached, according to appointment, by Elder Moses Baldwin from Luke 18 : 29, 30—"And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

After a short intermission, the delegates assembled, and were called to order by the Moderator. Prayer by Elder Wm. H. Jordan.

In the absence of the Clerk, Elder Moses Baldwin, by request, acted as Clerk pro tem.

Letters from the different churches were called for and read.

The Association then proceeded to the election of officers for the ensuing year. Bro. J. H. Mills was chosen Moderator, and E. Dalby, Clerk.

The newly-constituted church at Pleasant Grove, in Granville county, N. C., presented a petition for reception into this body, and was unanimously received, the Moderator extending the right hand of fellowship to the delegates.

Corresponding messengers from sister Associations were invited to seats, when brother Isaac Winston and Elder J. S. Purefoy presented themselves as delegates from the Raleigh Association; Elder Wm. Slate, and brethren J. K. Faulkner, J. Faulkner, and J. Jordan from Dan River. Elder J. F. B. Mays, Agent of the Southern Baptist heological Semiuary at Greenville, S. C., presented himself, and was welcomed to a seat with the body by the Moderator.

On motion, agreed to appoint a committee of three on the State of Religion in the bounds of the Association.

The Moderator appointed the following committees, viz:

Committee of Finance—D. A. Harris, F. B. Currin, and E. Winston.

Arrangement—F. B. Currin, J. G. Hester, and J. B. Hobgood, with the Moderator and Clerk.

Religious Services—Elder M. Baldwin, with brethren L. B. Stone, David Harris, and J. S. Overby.

Foreign Missions—Elder J. F. B. Mays.

Home Missions—Elder J. S. Purefoy.

Education—Elder J. E. Montague.

Temperance—Elder E. Hester.

Periodicals—Elder M. Baldwin.

Sabbath Schools—Elder J. P. Montague.

State of Religion—Elders Wm. H. Jordan, M. Baldwin, and Wm. E. Oakley.

The Finance committee reported that they had received $38.25 from the different churches.

Correspondents appointed last year called on to report. E. Dalby attended the Tar River.

On motion, adjourned to meet to-morrow morning, 9 o'clock. Prayer by brother D. A. Harris.

Wednesday Morning, August 17.

The members of the Association met according to adjournment, and, after engaging in religious exercises, proceeded to business.

The roll was called, and proceedings of yesterday read.

Brethren Thos. J. Howerton and Warren Overby presented themselves as delegates from the Dan River Association.

The committee of Arrangements read a report, which was adopted.

Correspondents to sister Associations were appointed as follows:

Sandy Creek—T. C. Boroughs and Allen Baily.

Beulah—J. E. Montague.

Concord—Wm. D. Davis and J. H. Mills.

Dan River—J. E. Montague and E. Dalby.

Raleigh—W. A. Atkinson, G. W. Thompson, E. Winston, and J. H. Laton.

Tar River—J. Y. Moss, E. Dalby, and S. H. Cannady.

Committee on Religious Services read a report.

Elder J. F. B. Mays read a report on Foreign Missions, which, after

remarks by the author, Elders J. S. Purefoy, and Wm. H. Jordan, was adopted. (See Appendix.)

Elder J. E. Montague, from the committee appointed last year on the Associational High School, preparatory to W. F. College, read the following, which, after remarks by different brethren, was adopted:

The committee on the High School would state, that we have erected for the accommodation of an Associational High School, preparatory to W. F. College, a house 40 by 20 feet, all complete and in good style. It is built on shares of $20 each. After having carefully considered all the plans upon which Schools are established, we came to the conclusion that the stock plan was preferable. But we think the stockholders too few in number to make the School as profitable to the denomination as it should be. We therefore recommend that the churches in this Association take one or more shares each. We also recommend the appointment of five trustees, who are stockholders, or who represent stock, to act with the five to be appointed by the stockholders. J. E. MONTAGUE, Chairman.

On motion, adjourned for refreshment. Prayer by brother Pool.

AFTERNOON SESSION.

The Association assembled, and proceeded to business. Prayer by Elder T. E. Skinner.

Bro. T. E. Skinner presented himself as a delegate from the Raleigh Association.

On motion, the following was adopted:

Resolved, That we earnestly request the pastors of churches of this Association, to call the attention of their congregations to the claims of the Associational High School, and urge the churches to take stock in the same.

Elder E. Hester read a report on Temperance, which was adopted. (See Appendix.)

On motion, adjourned to meet to-morrow morning at 9 o'clock.—Prayer by brother E. Hester.

The members of the Association then repaired to the stand to listen to an address by Elder J. F. B. Mays, in behalf of the Southern Baptist Theological Seminary.

THURSDAY MORNING, Aug. 18.

The Association met at 9 o'clock, and was called to order by the Moderator. Prayer by Elder J. E. Montague.

The proceedings of yesterday were read and approved.

On motion, Elder E. F. Beacham was appointed to preach the introductory sermon, and Elder R. I. Devin the Conventional sermon, at the next session of this body.

Elder J. P. Montague read a report on Sabbath Schools, which, after remarks by the author, and Elder J. S. Purefoy, was adopted.

On motion, agreed to appoint a committee of three to visit Shady Hill church, and inquire into the cause of their not being represented in the Association.

The Treasurer read a report, which was adopted.

Bro. J. S. Purefoy, from the committee on Home Missions, read the following, which was adopted:

1st. *Resolved*, That this Association approve of the action of the North Carolina Baptist State Convention in making Colportage one of its primary objects.

2nd. *Resolved*, That this Association will co-operate with the Convention in its work of Colportage.

On motion, adjourned to hear the Conventional sermon, which was preached by Elder Wm. H. Jordan, according to appointment, from Mark 14, and part of the 8th verse—"She hath done what she could"; after which a collection was taken up, amounting to $60.07, which amount was paid over to Elder J. S. Purefoy, Treasurer of the Convention.

AFTERNOON SESSION.

The Association met, and proceeded to business. Prayer by bro. E. Winston.

On motion, the following resolutions were adopted:

1st. *Resolved*, That a committee of five be appointed to take into consideration the subject of Colportage within the bounds of this Association, and to employ a colporter or missionary, provided they think it expedient to do so.

2nd. *Resolved*, That the Moderator inform said committee of their appointment as soon as practicable.

3d. *Resolved*, That said committee meet at Concord church on Saturday before the first Sabbath in September next.

On motion, the following was adopted:

Resolved, That the Clerk call the roll of the churches, and the delegates of each church say what each church will pay for a colporter.

The following pledges were made: Mt. Zion, $10; Concord, 10; Tally Ho, 8; Hester's, 10; Flat River Union, 5; New Bethel, 10;

Brassfield's, 10; Tabb's Creek, 5; Island Creek, 10; Corinth, 10; Oxford, 10; Grassy Creek, 10; Olive Branch, 10; Bethel, 10; Sandy Level, 5; Amis Chapel, 10; Mt. Harmony, 5; Antioch, 5. Total, $153.

Committee on the State of Religion made a verbal report, and, on motion, was continued for next year.

Elder M. Baldwin read a report on Periodicals, which was adopted, after remarks by the author. (See Appendix.)

A report on Education was read and adopted. (See Appendix.)

Elder T. E. Skinner addressed the Association relative to the intention of the Baptists erecting a Female Seminary of high grade in Raleigh.

On motion, the following was adopted:

Resolved, That this body recommend that each of the churches of this body subscribe the amount of $100 by giving, through some resonsible brother, a legal bond for the endowment of the Southern Baptist Theological Seminary, as the Agent has failed to secure the necessary amount from this Association, and that the said bond be sent to the Agent in care of brother T. E. Skinner at Raleigh.

The following churches pledged $100 each to the Southern Theological Seminary: Amis Chapel, Grassy Creek, Hester's, and Mt. Zion.

E. Dalby offered the following report, which was adopted:

The committee appointed last year to collect balance due the Scholarship of Wake Forest College report that there are $60 unpaid.

On motion, the committee of last year was continued.

The following delegates were appointed to the next Baptist State Convention, viz: Elder Wm. H. Jordan, R. D. Bumpass, Elder E. Hester, E. Dalby, R. D. Puryear, and L. B. Stone.

On motion, the following was adopted:

Resolved, That we believe it to be the duty of our churches to make provision for the regular and efficient preaching of the gospel to our colored population.

On motion,

Resolved, That the list of churches be called, in order that the delegates say what each church will pay at the next Association to bro. Woodson Duncan to hire some person to labor on his farm, to enable him to go to School.

The delegates pledged their churches as follows: Mt. Zion, $10; Concord, 10; Tally Ho, 30; Hester's, 10; Flat River Union, 5; New

Light, 5; New Bethel, 10; Fellowship, 5; Brassfields, 5; Tabb's Creek, 5; Island Creek, 5; Corinth, 5; Oxford, 5; Grassy Creek, 5; Olive Branch, 5; Sandy Level, 3; Mt. Harmony, 3; Pleasant Grove, 5. Total, $131.

On motion, the Clerk was directed to have 1,000 of these Minutes printed at the *Biblical Recorder* office, and distribute them among the churches, and that he be allowed $12.50 for his services.

On motion of Elder J. P. Montague,

Resolved, That the thanks of this Association are due, and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the members of this body during this session.

On motion, the Moderator was requested to asssist the Clerk in preparing the Minutes for publication.

On motion, the Association adjourned to meet again with the Island Creek church, Granville county, N. C., on Tuesday after the second Sunday in August, 1860.

Prayer by brother J. F. Neal.

J. H. MILLS, Moderator.

E. DALBY, Clerk.

MINISTERS OF THE FLAT RIVER ASSOCIATION.

NAMES.	POST OFFICES.	
J. E. Montague,	Blue Wing,	North Carolina.
Jas. King,	"	"
Wm. H. Jordan,	Oxford,	"
M. Balwin,	"	"
R. I. Devin,	"	"
T. J. Horner,	"	"
J. P. Montague,	"	"
E. F. Beacham,	"	"
E. Hester,	Dutchville,	"
Wm. Hobgood,	Tally Ho,	"
W. A. Atkinson,	Forestville,	"

TREASURER'S REPORT.

Balance in hand,		$ 52
Received from Finance Committee,		34 25
		$34 77

CONTRA.

Printing Minutes, (in part,)	$22 00	
Bal. due J. J. James & Co. for Printing,	5 00	
Clerk's Fees,	12 50	
Postage on MSS., &c,	18	
Freight,	25	
		$39 93
Deficit,		5 16

R. I. DEVIN, *Treasurer.*

August, 1859.

Received from Finance Committee, $38 25

E. DALLY, *Treasurer.*

August 10, 1869.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Associational Fund.	Foreign Missions.	Education.	Colporter.	Mr. and Mrs. Yates in China.
Mt. Zion,.....	Pinkney Meadows, Jas. B. Hobgood, Robert Gooch,.....	5	4	..	2	2	..	104	$ 1 50	$	$	$	$
Concord,.....	A. M. Veazey,* J. G. Hester, E. Dalby,.....	7	..	..	1	..	3	143	2 00				
Tally Ho Union,....	F. M. Meadows, T. P. Meadows, E. J. Montague,.....	4	5	..	1	1	..	50	1 50				
Hester's,.....	Woodson Eaks, F. B. Currin, Stephen Sanford,.....	36	..	3	4	3	2	380	3 00				
F. R. Union,.....	Milton Washington, Wm. Boling, R. Peed,.....	2	4	..	5	2	..	92	1 50				
Mt. Moriah,.....	Wm. Strain*, Henry S. Mareum, Wm. Coueh,.....	3	..	..	5	3	1	116	1 50				
Shady Hill,.....													
New Light,.....	Wm. Brogden, Edward Davis, Jesse Jones,*.....	..	..	..	4	2	1	172	2 00				
New Bethel,.....	George W. Thompson,* John Ferrell,* J. Rogers,*.....	16	..	..	1	2	2	187	1 50				
Fellowship,.....	Elijah Winston, Willie Rogers, R. O. Weathers,.....	2	..	..	1	..	1	42	1 00				
Brassfields,.....	T. B. Allen,* Wm. D. Davis, R. L. Clay,.....	11	..	..	15	2	2	194	2 50	5 13	5 13	9 13	56 56
Tabb's Creek,.....	Williamson Parham,* Wm. A. Parham, Josiah Parham,..	48	7	..	5	1	4	103	2 00				
Island Creek,.....	Wm. H. Jordan, Wm. H. Cutts, John G. Morgan,.....	15	5	..	1	1	..	250	1 50				
Corinth,.....	D. E. Bobbit, Jas. M. Pittard, John W. Gordan,.....	23	..	..	8	1	5	145	1 50				
Oxford,.....	T. T. Grandy,* J. H. Mills, Wm. Hunter,*.....	2	4	..	3	..	..	79	2 00	99 38			
Grassy Creek,.....	S. Y. Ragsdale, B. T. Winston, George W. Pittard,.....	22	3	..	4	5	1	388	2 50				
Olive Branch,.....	Jas. A. Norwood, James Winfree, H. S. Nelson,.....	2	5	1	6	1	1	196	2 00				
Bethel,.....	D. A. Harris, G. Y. Jones, T. J. Montague,.....	..	1	1	2	..	1	119	2 00				
Sandy Level,.....	C. J. Rogers,* D. H. Forsythe, E. Hester,.....	1	..	..	2	1	..	31	1 00				
Amis Chapel,.....	Banister Royster, L. B. Chandler, Major A. Nelson,.....	6	5	..	..	..	1	73	2 00				
Mt. Harmony,.....	R. J. Davis,* John W. Philpot, Jas Russell,.....	6	4	..	3	..	..	39	1 25				
Antioch,.....	A. H. Lunsford, Robt. Daniel, J. N. Day,.....	6	..	..	..	..	..	18	1 00				
Pleasant Grove,.....	H. Freeman, A. C. Blackley, J. A. Freeman,.....	..	..	..	..	..	..	36	1 50				
23 Churches.	Ex-Officio Members—J. S. Purefoy, E. Hester, Wm. H. Jordan, M. Baldwin, J. E. Montague, Jas. P. Montague, Wm. E. Oakley, Wm. H. Hobgood. *Absent.	233	57	5	73	27	25	2957	$38 25	$104 51	$5 13	$9 13	$56 56

CONSTITUTION OR FORM OF GOVERNMENT

OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the Church of Jesus Christ, being regularly baptized upon a profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

ARTICLE 1ST.—The Association shall be composed of members chosen by the different churches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2ND.—In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3RD.—The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they infringe any of the internal rights of any church in their Union.

4TH.—The Association when convened shall be governed and ruled by a regular and proper decorum.

5TH.—The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6TH.—New churches may be admitted into this Union, which shall petition by letters and messengers. They shall be received by the Association, being found orthodox and orderly—the Moderator signifying their reception by giving the right hand of fellowship.

7TH.—Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8TH.—Every query presented by any member of the Association shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated on; but if there be a majority against it, it shall be withdrawn.

9TH.—Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10TH.—The Association shall endeavor to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the direction of the Association.

11TH.—We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12TH.—The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13TH.—The Minutes of the Association shall be read (and corrected if nesessary) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan, or Form of Government may be made at one time by a majority of the Union, when they may deem it necessary.

14TH.—The Association shall have power—1st, to provide for the general union of the churches.

2d.—To preserve inviolable a chain of communion among the churches.

3d.—To give the churches all necessary advice in matters of difficulty.

4th.—To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5th.—To appropriate the monies contributed by the churches for an Association fund to any purpose they may think proper.

6th.—To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7th.—To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8.—To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th.—The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

15th.—All ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex-officio*.

RULES OF DECORUM.

1st.—The Association shall be opened and closed by prayer.

2nd.—A Moderator and Clerk shall be chosen by the suffrages of the members present.

3rd.—Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th.—The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking, unless to explain.

5th.—He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th.—No member shall abrubtly break off, nor absent himself from the Association without liberty obtained from it.

7th.—No person shall speak more than twice on one subject, (unless by way of explanation), without liberty from the Association.

8th.—No member of the Association shall be at liberty to be whispering or laughing in time of public speech.

9th.—No member of the Association shall address another by any other appellative than that of "brother."

10th.—The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these Rules of Decorum.

11th.—The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th.—The Moderator, by calling some brother to the chair, shall have the same privileges in debate as other members of the Association, and no more.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

Reports.

REPORT ON FOREIGN MISSIONS.

As I have no time nor opportunity to make a full report, I will give only a partial one, which results in simply saying, that according to information, I report six hundred millions of souls without the gospel, save a few missionaries in the employment of the Southern Baptist Foreign Mission Board. Their prospects are very bright.—China has opened her ports to Foreign missionaries. The head of the rebellion, or the chief who led the rebellion, has established a law, as I think, requiring the Bible to be read by the people, and that the young be closely examined on this book for his literary degree, all of which shows that a great work is even now on foot. The fruits of Dr. Judson's labors is a Theological Seminary with eighty odd students of Divinity, all native Karens at that. I would most cordially recommend the *Commission*, published at Richmond, Va., by the Corresponding Secretary of the Board, to the pastors and members of the different churches, a large and beautiful pamphlet of 32 pages, at $1 per year, too cheap at that; and I would also recommend that they also take the *Home and Foreign Journal*, published at the same place for 25 cts. per year. I feel, brethren, if you wish to do good for the heathen, and to your own souls, this is the quick and sure way to reach the end in view. And also I would state, that if the pastors wish to be more comfortably supported, they themselves will reach their desired end by sending for, and circulating these papers.

Respectfully submitted by

J. F. B. MAYS, *Chairman.*

REPORT ON SABBATH SCHOOLS.

When we compare the present with the past, we are compelled to say, much has been done and much remains yet to be done for Sunday Schools. Several things are still wanting to render them more effectual,

1st.—Faithful and self-sacrificing superintendents, teachers and officers.

2nd.—A pure and sound literature. It being the kind and quality,

and not quantity we learn, which will make us wise unto salvation.—While we have to regret that so little is being done for the rising generation, we are enabled to rejoice that it has entered into the hearts of the Baptists of the South, to plan themselves together for the furtherance of this object, by uniting upon the Southern Baptist Sunday School Union, which we heartily commend to this Association.

Respectfully submitted,

J. P. MONTAGUE. *Chairman.*

REPORT ON EDUCATION.

We rejoice that the importance of denominational education is being better understood by our churches, and as a proof of our love of education,

Resolved—That we sympathize with, and patronize the Oxford Female College, and Bethel Academy.

Respectfully submitted,

J. E. MONTAGUE, *Chairman.*

REPORT ON TEMPERANCE.

The subject of Temperance is worthy of the consideration of every philanthropic mind. It is unnecessary to point out or enumerate the many evils growing out of the intemperate use of ardent spirits.—Every individual may look around him and see the poverty and distress produced by it. Not only in society do we see its evil effects, but we too often see it in our churches, which calls upon every friend of good order, and particularly to the christian professor, to exert all his influence for a reformation. Many efforts have been and are now being made by the friends of Reform to stay the evil, but still there remains much to be done, and we should not relax our efforts until the evil is removed from the country. It is recommended to our churches to take the subject into consideration, and to use every lawful means within their power for the suppression of intemperance, by discountenancing the making, vending and use of ardent spirits, except for medical purposes.

Respectfully submitted,

E. HESTER, *Chairman.*

REPORT ON PERIODICALS.

The people will read.

The very extensive circulation of a literature having an irreligious tendency, as well as the increasing desire for knowledge among the masses, suggests the importance of greater efforts to supply such publications as shall faithfully inculcate the doctrines of christianity.

As Baptists, appreciating the "Great Commission," we need a more general dissemination, both of our distinctive principles, and of missionary intelligence.

The *Biblical Recorder*, our denominational organ in North Carolina, and the *Home and Foreign Journal* and the *Commission*, published by the Board of the Southern Baptist Convention, are well calculated to effect this end, and ought to be more generally patronized by the members of our denomination.

Respectfully submitted,

M. BALDWIN, *Chairman.*

MINUTES 1860

OF THE

SIXTY-SEVENTH ANNUAL SESSION

OF THE

Flat River Baptist Association,

HELD WITH THE CHURCH AT

Island Creek, Granville Co., N. C.,

August 14---16, 1860.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1860.

Officers and Committees of the Association.

J. H. MILLS, *Moderator*, Oxford, N. C.
ED. DALBY, *Clerk*, Tranquility, N. C.

Trustees of Bethel Academy.

J. E. MONTAGUE, R. D. BUMPASS, J. F. NEAL, D. A. HARRIS, W. H. LAWSON.

Committee on Colportage.

J. H. MILLS, R. I. DEVIN, J. B. HOBGOOD, JOHN PEED, E. DALBY.

Committee on Scholarship in W. F. College.

W. A. ATKINSON, G. W. THOMPSON, E. DALBY.

Committee on the State of Religion.

N. E. CANNADY, G. W. DUNCAN, S. S. HICKS.

Committee on Foreign Missions.

M. BALDWIN, F. B. HESTER, B. F. HESTER.

Committee on Domestic Missions.

W. S. HOBGOOD, C. J. ROGERS, E. WINSTON.

Committee on Education.

J. E. MONTAGUE, D. A. HARRIS, J. M. SATTERWHITE.

Committee on Temperance.

W. H. JORDAN, L. HOBGOOD, Z. M. P. DOWNY.

Committee on Sabbath Schools.

T. J. HORNER, J. F. NEAL, J. W. HAMLET.

Committee on Periodicals.

W. A. ATKINSON, J. H. LYTON, G. W. THOMPSON.

Proceedings.

ISLAND CREEK, Granville County, N. C., }
Tuesday, August 14th, 1860. }

The Flat River Baptist Association convened according to adjournment. The weather being inclement, Elder E. F. Beacham, who was appointed to preach the Introductory sermon, was absent. The congregation being small, preaching was dispensed with. Religious exercises were conducted by Elder W. A. Atkinson, after which the Association was called to order by the Moderator. Letters from the churches present were received and read.

The Association then proceeded to the election of officers for the ensuing year. J. H. Mills was re-elected Moderator, and E. Dalby, Clerk.

The newly constituted church at Mountain Creek in Granville county, N. C., presented a petition for reception into this body, and was unanimously received, the Moderator extending the right hand of fellowship to the delegates.

Correspondents from sister Associations were invited to seats. Brother I. Winston and Elder J. S. Porefoy presented themselves as delegates from the Raleigh Association, and Elder H. Petty from the Pamlico Association.

The Moderator appointed the following committees, viz:

Committee of Finance—J. B. Hobgood, Z. M. P. Downey and H. Reams.

Arrangement—L. Hobgood, W. A. Currin, B. D. Howard with the Moderator and Clerk.

Religious Services—Elder W. H. Jordan, H. Burton, J. P. Davis, N. M. Norwood and Jas. Norwood.

Foreign Missions—Elder H. Petty.

Home Missions and Colportage—Elder J. S. Purefoy.

Education—Elder J. P. Montague.

Temperance—E. Winston.

Periodicals—Elder W. A. Atkinson.

Sabbath Schools—C. J. Rogers.

On motion, the following was adopted:

Resolved, That at each meeting of the Association committees be appointed on the State of Religion, Foreign Missions, Domestic Missions, Education, Temperance, Periodicals and Sabbath Schools, whose duty it shall be to co-operate with the churches, collect information and report at the next meeting of the Association.

The Finance committee was instructed to collect the money pledged for Brother Duncan last year.

Correspondents appointed last year called on to report.—No reports.

Correspondents to sister Associations were then appointed as follows:

Sandy Creek—D. A. Patterson.

Beulah—J. E. Montague, S. F. Patterson, W. E. Oakley.

Concord—W. S. Hobgood and J. P. Montague.

Dan River—J. H. Mills.

Raleigh—W. A. Atkinson, E. Dalby, C. J. Rogers, and E. Winston.

Tar River—E. Dalby, J. Y. McGhee, E. Winston, J. H. Mills, J. Y. Moss, J. B. Hobgood and W. A. Atkinson.

On motion, adjourned to meet to-morrow morning at 9 o'clock. Prayer by brother E. Winston.

WEDNESDAY MORNING, August 15.

The members of the Association met according to adjournment; and, after engaging in religious exercises, proceeded to business.

The roll was called, and proceedings of yesterday read and adopted.

Bro. N. Powell and W. N. Faulkner were received as correspondents from the Beulah Association. Elder B. F. Marable, Corresponding Secretary of the Baptist State Convention, was invited to a seat with us.

The committee of Arrangements read a report which was adopted.

The committee on the Scholarship of W. F. College reported that all the money had been collected.

The committee appointed last year to visit Shady Hill church reported as follows: We found no regular church, but think the place an important missionary point.

Elder H. Petty read a report on Foreign Missions, which was adopted after remarks by the author. (See Appendix.)

Elder J. S. Purefoy read a report on Home Missions and Colportage, which, after remarks by the author, W. S. Hobgood and J. P. Montague, was adopted. (See Appendix.)

Elder J. P. Montague read a report on Education. Elder J. S. Purefoy made some remarks; and Elder B. F. Marable, by permission, addressed the Association relative to his mission as Corresponding Secretary of the Convention; after which, the resolution was adopted. (See Appendix.)

On motion, agreed to dispense with taking up public collection after the Conventional Sermon to-morrow.

Elder J. J. Lansdell, Agent of the Southern Baptist Sunday School Union, was invited to a seat with us.

On motion, the committee appointed to report on the State of Religion in the bounds of the Association, was excused from making a written report, and the committee discharged.

Elder W. H. Jordan, by permission, addressed the Association upon the State of Religion within the bounds of the Association.

Adjourned for refreshment. Prayer by Bro. Powell.

Afternoon Session.

The Association assembled and proceeded to business. Prayer by Bro. Williamson Parham.

Bro. E. Winston read a report on Temperance, which was adopted after remarks by Elders W. S. Hobgood, J. S. Purefoy, H. Petty, E. Winston, W. H. Jordan, B. F. Marable. (See Appendix.)

Elder J. P. Montague, from the committee appointed last year to employ a colporter, made the following report, which was received and the committee discharged:

We employed Bro. H. Freeman, who traveled a short time and resigned. The committee made no other appointment, but have referred the whole matter to the Association.

Elder W. A. Atkinson read a report on Periodicals, which was adopted after remarks by Elder J. S. Purefoy, E. Dalby, and Elder W. H. Jordan. (See Appendix.)

Bro. C. J. Rogers read a report on Sabbath Schools, which was adopted. (See Appendix.)

The following report on Colportage was adopted:

Resolved, That a committee of five be appointed to take the subject of Colportage in consideration, and co-operate with the Superintendent of Colportage. (See committees.)

On motion, Elder R. I. Devin, being indisposed, was excused from preaching the Conventional Sermon, and Elder B. F. Marable appointed in his place.

On motion, adjourned to to-morrow morning 9 o'clock. Prayer by Elder J. J. Lansdell.

THURSDAY MORNING, August 16.

The Association met according to adjournment. Prayer by Elder W. A. Atkinson.

Roll called and proceedings of yesterday read and adopted.

The Association agreed to hold its next session with the Antioch church, in person county.

On motion, the following was adopted :

Resolved, That this Association will sustain a colporter within its bounds, and he be under the direction of the committee of Colportage.

The Treasurer made a report, which was adopted.

The Finance committee made the following report: Received for the Associational fund, $40; for Bro. Duncan, $99.

Elder J. J. Lansdell offered the following resolutions on Sabbath Schools, and after an interesting address by the author, was adopted :

WHEREAS, Sabbath Schools are great helps in building up our churches; and whereas, we believe it important to teach our children and the youth committed to our religious instruction, those principles peculiar to us as Baptists; therefore,

Resolved 1*st.* That all the churches of this Association be, and they are hereby urged to sustain at least one Sabbath School for each church.

2*nd.* That we hail with pleasure the efforts now being made in the Southern States by our brethren to publish Baptist Sabbath School books, and that our Sabbath Schools be urged to use our own publications as far as they can be procured.

On motion, the Finance committee was instructed to pay the money they had received for Bro. Duncan over to him, and Bro. Legon Hobgood be appointed to collect the balance due Bro. Duncan, and any other funds that may be given him.

Elder R. I. Devin offered the following resolutions, which were adopted :

Resolved 1*st.* That in union there is strength, and the influence of large bodies of Christians is more weighty and more effective than that of many small ones.

2*nd.* That Associations are advisory councils, and their advice will be heeded by the churches in proportion to the number, piety and intelligence of those who compose them.

3*rd.* That we sincerely regret the disposition manifested by some of our churches to dismember from the Association.

4*th.* That we affectionately suggest to those churches the propriety of reconsidering their action on this subject.

5*th.* That if after mature deliberation. our brethren still desire to leave us, the Clerk be authorized to write them letters of dismission.

The Association adjourned to hear the Conventional Sermon, which was preached by Elder B. F. Marable, from the 15th chapter of 1st Corinthians and last verse—"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Afternoon Session.

The Association met and proceeded to business. Prayer by Elder W. H. Jordan.

On motion, the following was adopted:

Resolved, That this Association will co-operate with the N. C. Baptist State Convention in its general objects.

On motion, the Association proceeded to take up a collection to make up the deficit in printing minutes—$8.20 was collected.

On motion, Elder W. A. Atkinson was appointed to preach the Introductory Sermon, and Elder W. H. Jordan the Conventional Sermon, at the next session of this body.

On motion, Bro. R. D. Bumpass was appointed a trustee of Bethel High School in place of Bro. J. H. Street, deceased.

On motion, Elder W. A. Atkinson, G. W. Thompson, and E. Dalby, were re-appointed a committee on the Scholarship in W. F. College.

* On motion, as the report of the Bethel High School had not been received, it was ordered to be forwarded to the Clerk, with instructions to have it printed in the Minutes, if he thought proper.

On motion, the Clerk was directed to have 1000 of these Minutes printed in good style, and distribute them among the churches, and he be allowed $12.50 for his services.

On motion of Elder R. I. Devin, the following was unanimously adopted:

Resolved, That the thanks of this Association are due, and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the members of this body during this session.

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*I have not received the report of the Bethel School after waiting a sufficient time.—Clerk.

On motion, the Association adjourned to meet again with the Antioch church in Person county, N. C., on Tuesday after the second Sabbath in August, 1861.

Prayer by Elder B. F. Marable.

J. H. MILLS, Mod'r.

Ed. Dalby, *Clerk.*

MINISTERS OF THE FLAT RIVER ASSOCIATION.

NAMES.	Post Offices.
J. E. Montague,	Blue Wing, N. C.
T. J. Horner,	" "
Jas. King,	" "
Wm. H. Jordan,	Oxford, "
M. Baldwin,	" "
R. I. Devin,	" "
J. P. Montague,	" "
E. F. Beacham,	" "
E. Hester,	Dutchville, "
W. A. Atkinson,	Forestville, "
Wm. S. Hobgood,	Fish Dam, "
J. H. Lyton,	Roger's Store, "

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Dismissed.	Excluded.	Died.	Total.	Associational fund.	For the Convention.
Mt. Zion,	J. B. Hobgood, B. D. Howard, J. O'Bryan,	....	2	2	....	....	105	$1 50	
Concord,	Ed. Dalby, W. J. Norwood, M. A. Coley,	1	1	4	....	2	140	3 00	
Tally Ho Union,	L. Hobgood, G. W. Duncan, E. J. Montague,	3	5	1	....	2	55	1 50	
Hester's,	W. A. Currin, F. B. Hester, J. M. Satterwhite,	7	....	38	4	2	343	3 00	
F. R. Union,	Wm. Cabe, S. P. Washington,	....	1	....	....	2	85		
Mt. Moriah,	A. Madrie, D. A. Batterson, J. B. Strain,	2	....	2	....	2	114	3 00	
Shady Hill,									
New Light,	J. M. Mangum, J. Penny, W. Brogdon,*	2	....	1	....	....	176	2 00	
New Bethel,	G. W. Thompson,* F. Beavers,* I. Brogdon,*	3	3	2	....	3	187	1 50	
Fellowship,	Willie Rogers,* Wm. O. Dear,*	....	....	3	2	2	35	1 00	
Brassfields,	N. E. Cannady, S. E. Dement,* R. S. Vann,*	8	2	3	4	1	196	2 50	$43 55
Tabb's Creek,	W. Parham, L. R. Parham, J. L. Right,	15	1	4	2	7	123	2 00	
Island Creek,	J. P. Davis, W. H. Cutts, N. M. Norwood,	....	1	1	1	....	243	1 50	
Corinth,	J. M. Howell,* H. A. Reams, S. H. J. Bridges,	1	....	6	4	1	135	1 50	
Oxford,	J. H. Mills, W. E. Cannady, T. T. Grandy,	9	5	8	1	1	85	2 50	
Grassy Creek,	A. H. Gordan, R. E. Yancy, T. M. D. Garner,*	2	....	17	2	4	367	2 00	
Olive Branch,	R. D. Bumpass,* W. W. Hill,* J. F. Neal,	8	2	8	....	1	198	2 00	
Bethel,	Elder J. E. Montague, D. A. Harris, T. J. Montague,	52	1	7	....	3	162	2 00	
Sandy Level,	C. J. Rogers, W. H. Fletcher,*	5	....	1	1	....	34	1 00	
Amis Chapel,	D. Harris,* H. Stovall, R. J. Stone,	4	1	....	....	....	78	2 00	
Mt. Harmony,	T. T. Oakley, H. C. Sweaney,	1	....	....	....	....	40	1 00	
Antioch,	A. H. Lunsford, R. B. Trim, J. N. Day,*	9	2	....	1	....	28	1 00	
Pleasant Grove,	J. A. Freeman,* A. C. Blackley,* E. Winston,	1	3	....	1	....	40	1 50	
Mountain Creek,	B. D. Frazier,* H. J. Hester, Z. M. P. Downey,	....	....	....	....	....	35	1 50	
24 Churches.	Ex-Officio Members—J. S. Purefoy, W. A. Atkinson, R. I. Devin, E. F. Beacham, J. P. Montague, W. S. Hobgood, Wm. H. Jordan. *Absent.	81	29	101	23	30	2847	$38 50	$43 55

CONSTITUTION OR FORM OF GOVERNMENT
OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the Churches of Jesus Christ, being regularly baptized upon a profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

ARTICLE 1ST.—The Association shall be composed of members chosen by the different churches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2ND.—In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3RD.—The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they infringe any of the internal rights of any church in their Union.

4TH—The Association when convened shall be governed and ruled by a regular and proper decorum.

5TH.—The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6TH.—New churches may be admitted into this Union, which shall petition by letters and messengers. They shall be received by the Association, being found orthodox and orderly—the Moderator signifying their reception by giving the right hand of fellowship.

7TH.—Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8TH.—Every query presented by any member of the Association shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated on; but if there be a majority against it, it shall be withdrawn.

9TH.—Every motion made and seconded shall come under

consideration, except it be withdrawn by the member who made it.

10TH.—The Association shall endeavor to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the direction of the Association.

11TH.—We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12TH.—The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13.—The Minutes of the Association shall be read (and corrected if necessary) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan, or Form of Government may be made at one time by a majority of the Union, when they may deem it necessary.

14TH.—The Association shall have power—1st, to provide for the general union of the churches.

2d.—To preserve inviolable a chain of communion among the churches.

3d.—To give the churches all necessary advice in matters of difficulty.

4th.—To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5th.—To appropriate the monies contributed by the churches for an Association fund to any purpose they may think proper.

6th.—To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7th.—To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8th.—To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th.—The Association shall have power to adjourn them-

selves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

15th.—All ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex-officio*.

RULES OF DECORUM.

1st.—The Association shall be opened and closed by prayer.

2nd.—A Moderator and Clerk shall be chosen by the suffrages of the members present.

3rd.—Only one person shall speak at a time, who shall rise from his seat and address the Moderator.

4th.—The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking, unless to explain.

5th.—He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th.—No member shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th.—No person shall speak more than twice on one subject, (unless by way of explanation), without liberty from the Association.

8th.—No member of the Association shall be at liberty to be whispering or laughing in time of public speech.

9th.—No member of the Association shall address another by any other appellative than that of "brother."

10th.—The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these Rules of Decorum.

11th.—The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th.—The Moderator, by calling some brother to the chair, shall have the same privileges in debate as other members of the Association, and no more.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

Appendix.

TREASURER'S REPORT.

August, 1859.	Received from Finance committee,	$38 25

CONTRA.

Pd. J. J. James bal. for print'g minutes in 1858,	$5 00	
" " for print'g minutes (in part) 1859,	20 25	
Balance due for printing in 1859, - - -	10 75	
Postage on manuscript, - - - - -	00 25	
Freight on minutes, - - - - -	00 25	
Clerk's fees, - - - - - - -	12 50	
		$49 00
Deficit, - - - - - - - - -		$10 75

ED. DALBY, *Treasurer.*

REPORT ON FOREIGN MISSIONS.

The Foreign Mission enterprise is one that should enlist the hearty co-operation of all who profess to love the Lord Jesus Christ. A missionary spirit is the spirit of Christ, for Christ himself was a self-denying missionary. He enjoined it upon his disciples to become such. Hence, "go ye" of the Saviour is encumbent upon all. Wherever this spirit is found pervading the churches, we find also as a natural consequence the spirit of active expanded benevolence. In view of this fact we recommend that the ministers of this Association be requested to foster this spirit, and use more efficient means for causing to be disseminated among their people correct ideas respecting the great work of missions. For this purpose the circulation of the *Home and Foreign Journal*, our missionary paper, should not be forgotten. From this they will learn how many are yet without the gospel, and what great changes are being wrought among the heathen through the efforts made by self-sacrificing missionaries sent

out and sustained by the churches. They will learn something of the good that has been accomplished by the labors of a Judson and his devoted companions, of a Cary, a Boardman, a Kincaid, a Shuck, a Yates, a Cabaniss. And hearing of their zeal and self-sacrificing devotion, they will of course be more or less imbued with the same spirit, and then we should have prosperous times not only abroad but at home in the vineyard of the Lord.

Respectfully submitted,

HENRY PETTY, Chairman.

REPORT ON HOME MISSIONS AND COLPORTAGE.

There is no subject claiming the attention of this body more important than Home Missions and Colportage.

There are several points of destitution within your bounds that ought to be supplied with regular preaching. These places of destitution ought to be looked out and immediate arrangements made to supply them with preaching. It is the duty of the churches to raise a sufficient sum to employ a good preacher to fill these stations. Paul received wages of other churches to do service to a destitute people. We ought to do likewise. Colportage should especially claim your attention. From a calculation based upon the returns of Colporters last year, one in twenty-seven of the families in N. C. are destitute of the Bible, and about the same number destitute of all religious books except the Bible. Probably there are one hundred families within your bounds destitute of the Bible and as many destitute of all other religious books. Hundreds of other families have little or no Baptist literature; in some neighborhoods our religious principles are but little known. This destitution ought to be supplied. The books are at hand if you will circulate them. It is desirable that this Association adopt some sure measures by which this work will be done. An efficient Missionary and Colporter should be at once appointed to labor in the destitute places, and sell and distribute books and tracts throughout your bounds. The Superintendent of Colportage of the Convention would be pleased to co-operate with you in this good work by supplying the necessary books.

Respectfully submitted,

JAS. S. PUREFOY, Chairman.

REPORT ON SABBATH SCHOOLS.

The subject of Sabbath Schools is of great importance, and should claim the attention of us all; and as there has been so much said and so little done to forward and promote Sabbath Schools, therefore

Resolved, That we earnestly recommend the Pastors and Deacons of each church of this Association to use their influence, and never be satisfied until there is a well organized Sabbath School at each church.

Respectfully submitted,
CALVIN J. ROGERS, Chairman.

ROPORT ON EDUCATION.

From the fact that evil men are so active in spreading evil, and the natural mind of man being more ready to be instructed in evil than good, it becomes all important that good men should exert themselves, to the utmost of their ability, to extend that influence which will, to some degree, not only counteract the influence of evil men, but also direct the minds of erring mortals to the only source of true good.—The word of God teaches, "Train up a child in the way he should go, and when he is old, he will not depart from it." And the reverse is also true, if one is trained in the way he should not go, he will not depart from it. The greatest responsibility rests on the parents, because, "Just as the twig is bent the tree's inclined." But next to parental influence, are our denominational schools, which while they do not teach religion in any prescribed form or expect to save souls without the aid of the Holy Spirit, yet the religious influence thrown around the young mind, generally accomplishes more good than any other temporal power. And it is to be regretted that parents often counteract their own influence for good by sending their children where correct principles are not inculcated.

The time is past when there can be any reasonable excuse for sending scholars where they will not be correctly taught. Oxford Female College and Bethel Male Academy in our bounds, and Wake Forest College in our State, are schools every way entitled to our confidence and patronage.

J P. MONTAGUE, Chairman.

REPORT ON TEMPERANCE.

Brethren, your committee on Temperance think it unnecessary to write on the evils of intemperance, or the benefits of temperance; as the former is so certainly the course to a hateful temper and eternal ruin, and the latter so necessary to good citizenship, respectability and happiness in the world, and necessary to eternal happiness, as no drunkard can enter the kingdom of heaven—therefore

Resolved, That we request the members of our churches to abstain from drinking intoxicating liquors.

Respectfully submitted,

E. WINSTON, Chairman.

REPORT ON PERIODICALS.

A good religious periodical has been and ever will be a blessing to any community. This being admitted, every Baptist should do all he can for the spread of the truth. At the last Baptist State Convention it was urged by that body that the "Biblical Recorder", our denominational organ, be enlarged and otherwise improved, and that an associate Editor be employed, with a pledge on their part to use their best efforts to increase its circulation. This has been carried out by the Editor, but not to its full extent by all the brethren. We would therefore solicit the co-operation of every Baptist in the State till we shall have a paper of large circulation and second to none in our country.

We would recommend the above paper to the Baptists of N. C., as being every way worthy of their patronage. We also recommend the "Home and Foreign Journal" and "Commission" to the consideration of our brethren.

We recommend the adoption of the following resolution:

Resolved, That we earnestly request the pastors of the churches of this Association to urge the claims of the "Recorder" on their churches.

Respectfully submitted,

W. A. ATKINSON, Chairman.

MINUTES

1861

OF THE

SIXTY-EIGHTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

ANTIOCH, PERSON COUNTY, N. C.,

August 13---15, 1861.

With the Advertisements of Oxford Female College and Bethel Academy.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1861.

Officers and Committees of the Association.

Elder W. A. ATKINSON, *Moderator*, Forestville, N. C.
E. DALBY, *Clerk*, Tranquility, N. C.

TRUSTEES OF BETHEL ACADEMY.

Elder J. E. Montague, R. D. Bumpass,
J. F. Neal, D. A. Harris,
W. H. Lawson.

COMMITTEE ON CONSTITUTION AND RULES OF DECORUM.

J. H. Mills, R. I. Devin,
T. J. Horner.

Proceedings.

Antioch Church, Person co., N. C., }
Tuesday, August 13th, 1861. }

The Flat River Baptist Association convened according to adjournment. The Introductory sermon was preached according to appointment by Elder W. A. Atkinson from the first chapter and last verse of James.

After intermission for refreshment, the Association assembled. The Moderator (Bro. J. H. Mills) being absent, the Association was called to order by Elder W. A. Atkinson by the request of the Clerk. Letters from the different churches were called for and read.

The Association then proceeded to the election of officers for the ensuing year. Elder W. A. Atkinson was elected Moderator, and E. Dalby re-elected Clerk.

Correspondents from sister Associations were invited to seats with us. Elder J. K. Faulkner and F. A. Moody presented themselves as delegates from Dan River Association.

The Moderator appointed the following committees, viz:

Committee of Finance—Elder J. P. Montague, Jno. Peed and Wm. A. Currin.

Arrangement—S. S. Hicks, J. M. Howell and Willie Rogers, with the Moderator and Clerk.

Religious Service—Deacons of Antioch church.

Correspondents appointed last year were called on to report. Brethren D. A. Harris and T. J. Montague attended the Dan River Association. E. Dalby and Elder W. A. Atkinson attended Tar River Association. Elder W. A. Atkinson and John Ferrell attended the Raleigh Association.

Correspondents to sister Associations were then appointed as follows:

Sandy Creek—Wm. Strain, Abal Madre and D. A. Patterson.

Beulah—D. A. Harris, T. J. Montague, A. H. Lunsford, Calvin Strayhorn, B. D. Rogers, R. B. Trim and J. H. Mills.

Concord—D. A. Harris, Eld. J. E. Montague, J. M. Howel.

Dan River—Warren Overby, J. F. Neal, Elder J. E. Montague, J. H. Mills.

Raleigh—Elder W. A. Atkinson, John Ferrell, C. J. Rogers, Wm. S. Hobgood, E. Dalby.

Tar River—E. Winston, J. H. Mills.

Central—Jas. W. Dalby, Elder W. A. Atkinson, John Ferrel, J. H. Mills, E. Dalby.

On motion, the following was adopted:

Resolved, That delegates appointed to correspond with sister Associations be required to attend in person, or correspond by letter.

On motion, the name of Shady Hill was ordered to be dropped from the Minutes.

Adjourned till to-morrow morning 9 o'clock. Prayer by Elder Wm. E. Oakley.

WEDNESDAY MORNING, August 14th.

The members of the Association met according to adjournment. Prayer by Bro. J. M. Howell.

Roll called and proceedings of yesterday read and adopted.

Correspondents were invited to seats with us. Elder A. M. Poindexter, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, reported himself, and was invited to a seat with us. Elder J. D. Hufham, Editor of the Biblical Recorder, reported himself as a correspondent from the Union Association. Elder R. R. Savage reported himself from the Dan River Association.

The committee of Arrangement read a report which was adopted.

The committee appointed last year to procure a colporter reported that for the want of funds they had not employed a colporter.

The committee on the scholarship of Wake Forest College made a verbal report which was received, and on motion the certificate of the Scholarship in Wake Forest College belonging to this Association was surrendered to the Trustees of the College.

Elder J. E. Montague read a report on Education, which was adopted after remarks by Bro. J. H. Mills and Elder T. J. Horner. (See Appendix.)

Bro. B. F. Hester read a report on Foreign Missions which was adopted after a very interesting address by Elder A. M. Poindexter, at which time a collection was taken up for Foreign Missions amounting to $25 30. (See Appendix.)

Elder T. J. Horner read a report on Sabbath Schools, which was adopted.

Elder W. A. Atkinson read a report on Periodicals, which was adopted after remarks by Elder J. D. Huf ham, Elder J. E. Montague, E. Dalby, J. M. Howell, J. H. Mills, and Elder A. M. Poindexter. (See Appendix.)

On motion, agreed to adopt our former plan of appointing committees to report on the different objects of the Association, i. e., report at the same meeting they are appointed.—Adjourned for refreshment.

AFTERNOON SESSION.

The Association assembled and proceeded to business.

As Elder Wm. H. Jordan who was appointed last year to preach the Conventional sermon was absent, the Association unanimously invited Elder A. M. Poindexter to preach said sermon on to-morrow at 11 o'clock. On motion, the following was adopted:

Resolved, That after the Conventional sermon to-morrow a collection be taken up for the purpose of supplying the volunteers from the bounds of this Association with Testaments and other religious reading matter.

On motion, the Association agreed to hold its next session with the Tally Ho Union church in Granville county.

On motion, Elder T. J. Horner was appointed to preach the Introductory, and Elder E. F. Beachum the Conventional sermon at the next meeting of this body.

The Finance committee reported that they had received $36 25 from the different churches. The Treasurer made a report, which was adopted.

On motion, it was agreed that all money received from the different churches for benevolent purposes and reported to this Association, be appended to the Minutes. The following was reported: From New Light church for the benefit of the volunteers, $12 50; New Bethel, $20; Corinth, $25.

On motion, the following was adopted:

Resolved, That Wake Forest College, Oxford Female College and Bethel Academy be allowed to append their respective advertisements to our Minutes at their own expense.

On motion, the following was adopted:

Resolved, That the unhappy state of our country calls for our warmest sympathy and earnest prayer; and that this Association recommend that special prayer-meetings be held in all the churches in the bounds of this Association for our armies, and for the restoration of peace.

On motion, adjourned to meet to-morrow morning at 9 o'clock. Prayer by Elder J. E. Montague.

THURSDAY MORNING, August 15th.

The Association met according to adjournment. Prayer by Elder E. F. Beachum.

The roll called and proceedings of yesterday read and adopted.

The following was adopted:

Resolved, That ex-officio members be allowed all the privileges of other delegates except that of voting.

A report on Home Missions was read and adopted after remarks by Bro. J. H. Mills. (See Appendix.)

A report on Temperance was read and adopted. (See Appendix.)

On motion, it was agreed that one-half of the money collected after the Conventional sermon to-day be appropriated to sending the Biblical Recorder to the soldiers from the bounds of this Association.

Bro. J. H. Mills was appointed to take charge of the collection to be taken up after the sermon to-day.

Elder W. A. Atkinson and E. Dalby were appointed delegates to the next State Convention.

The following was adopted:

Resolved, That Brethren J. H. Mills, R. I. Devin and T. J. Horner be appointed a committee to take under consideration our Constitution and Rules of Decorum, and report such changes as they may deem proper at the next meeting of this body.

On motion, the Clerk was directed to have 1,000 of these Minutes printed and distribute them among the churches, and he be allowed $12 50 for his services.

The following was adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the members of this body during this session.

On motion, the Association then adjourned to meet again with the church at Tally Ho in Granville county, N. C., commencing Tuesday after the second Sabbath in August, 1862. Prayer by Elder A. M. Poindexter.

The congregation then repaired to the stand to hear the sermon to be preached by Elder A. M. Poindexter, after which a collection was taken up amounting to $26 69.

W. A. ATKINSON, Moderator.

E. DALBY, Clerk.

MINISTERS OF THE FLAT RIVER ASSOCIATION.

NAMES.	POST OFFICES.	
J. E Montague,	Bethel Hill,	N. C.
T. J. Horner,	Bethel Hill,	"
James King,	Blue Wing,	"
Wm. H. Jordan,	Oxford,	"
E. F. Beacuhm,	Oxford,	"
J. P. Montague,	Knap of Reeds,	"
E. Hester,	Dutchville,	"
W. A. Atkinson,	Forestville,	"
Wm. S. Hobgood,	Fish Dam,	"
J. H. Laton,	Roger's Store,	"
M. Baldwin,	Berea,	"
Wm. E. Oakley,	Berea,	"

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by letter.	Dismissed by letter.	Excluded.	Restored.	Deceased.	Total.	Association Fund.
Mt. Zion,	Pinkney Meadows, John O'Brien, B. D. Howard,	17	4	..	..	..	1	125	$ 1 50
Concord,	E. Dalby, N. A. Waller, M. H. Suit,	7	..	12	1	..	2	132	2 00
Tally Ho Union,	G. W. Duncan,† E. Meadows, E. J. Montague,	1	..	1	..	..	..	55	1 50
Hester's,	J. M. Satterwhite, William A. Currin, B. F. Hester,	2	3	29	1	..	2	316	2 00
F. R. Union,	G. W. Jones, William Boland, John Peed,	18	14	4	..	..	..	124	1 50
Mt. Moriah,	C. J. Strayhorn,† H. S. Marcom†, B. D. Rogers,	..	2	4	3	..	2	106	1 50
New Light,	Sander Penny†, Buckner Nipper,†	3	..	2	1	..	5	167	2 50
New Bethel,	John Ferrell, G. W. Thompson,† William O'Neal,†	12	3	3	..	..	..	195	1 50
Fellowship,	Willie Rogers, R. O. Weathers,† William O. Dear,†	13	..	..	..	..	1	49	1 00
Tabb's Creek,	S. S. Hicks, A. C. Parham, J. A. Parham†,	26	1	5	3	..	..	143	2 00
Island Creek,	J. T. C. Norwood, H. A. Burton,† William H. Cutts†,	8	2	1	..	..	..	257	1 50
Corinth,	J. M. Howell, E. C. Montague, H. A. Reams,	2	..	2	1	..	1	133	1 50
Oxford,	J. H. Mills, S. Howard,† W. S. Grandy,†	12	17	12	1	2	..	103	2 00
Grassy Creek,	S. Y. Ragsdale, G. W. Pittard, B. T. Winston,	8	..	12	..	1	5	355	2 00
Olive Branch,	R. D. Bumpass†, W. W. Humphries, H. Stovall,	4	4	2	..	..	..	202	2 00
Bethel,	D. A. Harris, T. J. Montague, J. Link,†	5	..	3	2	..	..	162	2 00
Sandy Level,	D. H. Forsythe, C. J. Rogers,† William H. Fletcher,†	..	..	2	..	..	1	31	1 00
Amis Chapel,	E. N. Wilkerson,† Warren Overby, John Amis,	6	4	4	1	..	..	77	1 50
Mt. Harmony,	Ezra Oakley, T. T. Oakley, H. C. Sweaney,†	2	..	..	1	..	..	42	1 25
Antioch,	Ruffin Rhen, R B Trim, J. J. Rogers,	2	1	2	..	..	..	29	1 00
Pleasant Grove,	H. Freeman,† John W. Fuller, Wm. H. Smith,	14	2	3	..	..	..	53	1 50
Mountain Creek,	Abner Currin, S. H. Sanford, Beverly Daniel,	29	23	..	..	..	1	87	2 00
27 churches.	Ex-Fficio Members—W. A. Atkinson, T. J. Horner, J. E. Montague, J. P. Montague, Wm. S. Hobgood, Wm. E. Oakley, E. F. Beacham, J. K. Faulkner. †Absent.	186	80	103	15	3	21	2943	$36 25

CONSTITUTION OR FORM OF GOVERNMENT
OF THE

FLAT RIVER ASSOCIATION.

From a long series of experience, we, the Churches of Jesus Christ, being regularly baptized upon a profession of our Faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate union and communion amongst us, and preserve and maintain a correspondence with each other. We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of Government:

ARTICLE 1ST.—The Association shall be composed of members chosen by the different churches in the Union, and duly sent to represent them in the Association. These members shall produce letters from their respective churches certifying their appointment.

2ND.—In the letters from the different churches, shall be expressed their number in full fellowship; those baptized, received by letter, dismissed, restored, excommunicated and dead, since the last session.

3RD.—The members thus chosen and convened, shall have no power to lord it over God,s heritage; nor shall they infringe any of the internal rights of any church in their Union.

4TH.—The Association when convened shall be governed and ruled by a regular and proper decorum.

5TH.—The Association shall have a Moderator and Clerk, who shall be chosen by the suffrages of the members present.

6TH.—New churches may be admitted into this Union, which shall petition by letters and messengers. They shall be received by the Association, being found orthodox and orderly—the Moderator signifying their reception by giving the right hand of fellowship.

7TH.—Every church in the Union shall be entitled to a representation in the Association, but shall have only three members.

8TH.—Every query presented by any member of the Association shall be read twice; and before it is debated, the Moderator shall put it to the vote, and if there be a majority for its being debated, it shall be taken into consideration and deliberated on; but if there be a majority against it, it shall be withdrawn.

9TH.—Every motion made and seconded shall come under consideration, except it be withdrawn by the member who made it.

10TH.—The Association shall endeavor to furnish the churches with the Minutes of the Association. The best means of doing this, shall be at the direction of the Association.

11TH.—We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the Association; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers to the Association; and monies thus contributed by the churches and received by the Association, shall be deposited in the hands of the Treasurer of the Association, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

12TH.—The Clerk shall regularly record the Minutes of the Association in a book kept for that purpose, and shall annually receive a compensation for his services.

13.—The Minutes of the Association shall be read (and corrected if necessary) and signed by the Moderator and Clerk before the Association rises. Amendments to this plan, or Form of Government may be made at one time by a majority of the Union, when they may deem it necessary.

14TH.—The Association shall have power—1st, to provide for general union of the churches.

2d.—To preserve inviolable a chain of communion among the churches.

3d.—To give the churches all necessary advice in matters of difficulty.

4th.—To inquire into the causes why the churches fail to represent themselves at any time in the Association.

5.th—To appropriate the monies contributed by the churches for an Association fund to any purpose they may think proper.

6th.—To appoint any member or members by his or their consent, to transact any business which they may deem necessary.

7.—To withdraw from any church in this Union which shall violate the rules of the Association, or deviate from the orthodox principles of religion.

8th—To admit any of the distant Brethren in the Ministry as Assistants, who may be present at the time of their sitting.

9th—The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the Union, provided they meet once in the year within the bounds of the Association.

15.—All ordained ministers belonging to this Association, also any other minister having the charge of any church within our bounds, shall be entitled to a seat *ex-officio*.

RULES OF DECORUM.

1st.—The Association shall be opened and closed by prayer.

2nd.—A Moderator and Clerk shall be chosen by the suffrages of the members present.

3rd.—Only one person shall speak at a time, who shall rise his seat and address the Moderator.

4th.—The person thus speaking shall not be interrupted in his speech by any except the Moderator, until he has done speaking, unless to explain.

5th.—He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6th.—No member shall abruptly break off, nor absent himself from the Association without liberty obtained from it.

7th.—No person shall speak more than twice on one subject, (unless by way of explanation), without liberty from the Association.

8th.—No member of the Association shall be at liberty to be whispering or laughing in time of public speech.

9th.—No member of the Association shall address another by any other appellative than that of "brother."

10th.—The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he breaks these Rules of Decorum.

11th.—The names of several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12th.—The Moderator, by calling some brother to the chair, shall have the same privileges in debate as other members of the Association, and no more.

Any person who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

Appendix.

TREASURER'S REPORT.

August, 1860.	Received from Finance committee,	$40 00
"	By collection to pay deficit in printing,	8 20
		$48 20

CONTRA.

Paid James and Walthall balance for printing in 1859,	$10 75	
Paid James and Walthall for printing minutes in 1860,	23 00	
Boxing and freight on Minutes,	50	
Postage on manuscript,	25	
Clerk's fees,	12 50	47 00
Cash on hand,		$1 20

E. DALBY, Treasurer.

REPORT ON HOME MISSIONS.

Your committee beg leave to submit, that the subject of Domestic Missions is one of the most important that can engage the attention of the Baptists of North Carolina. Many portions of the State are entirely destitute of the preaching of the gospel. In many others there is a fair prospect of building up Baptist churches if the means can be secured to send missionaries into them. The Board of our Convention has been laboring to accomplish this work, and have accomplished results which, under the circumstances, are highly encouraging and gratifying. Efficient churches have been established at various points, and the field is still opening. But the Board has been cramped and embarrassed by the want of a cordial co-operation and sympathy. They have not had funds sufficient to answer all the applications made to them, or to allow to the laborers in the field the prompt and liberal support which they felt to be required by the circumstances of the case. Since the last session of the Convention, held in Goldsboro, they have had no agent in the field, and have relied entirely on the voluntary contributions of the churches. Partly from this cause, partly from the troubled condition of the country, the amount of money contributed to aid them in this work has been smaller than usual, and there is danger of their being obliged to narrow their sphere of operations.

This state of things calls for the prompt action of the churches to relieve the Board. This is a home work—our work—and each Baptist should feel deeply interested in its successful prosecution. We would recommend the adoption of the following:

Resolved 1st. That the Board of the Baptist State Convention of North Carolina is entitled to the hearty sympathy and co-operation of the Baptists of the State.

Resolved 2d. That the churches of this Association be requested to send

up to the next session of the Convention as liberal contributions as they can, and that the delegates of the respective churches here assembled, be requested to urge the claims of the Convention on their brethren at home.

WM. S. HOBGOOD, Ch'mn.

REPORT ON FOREIGN MISSIONS.

Your committee respectfully report, that during the past Associational year the history of our Foreign Missions has been of a varied character, presenting many aspects of encouragement, and some also of embarrassment.

In Central Africa, continuous and wide spread hostilities have existed, by reason of which our missionaries have been precluded from prosecuting the ordinary duties of their mission as fully as before; but it is gratifying to be able to state that, by their attention to the sick and wounded and to the children, they have gained a degree of influence, which, probably, under other circumstances, could not have been secured except by long years of intercourse. And it is especially gratifying to be able to state that by intelligence to the 4th of May, we learn that at Abeokuta, where brethren Philips and Stone are now laboring, great seriousness prevails, both among the children and adults. Some have been baptized recently there, and also by brother Reid at Awyaw. Our missionaries are in good health, and are very much encouraged. A native brother, who was in charge of the mission premises at Ogbomishaw, recently deceased, left a legacy of $600 to the mission. Such a fact speaks volumes for the influence of the mission.

In China the agitations growing out of the war between England and France and the Chinese, together with the movements of the insurgents, have impeded our operations at Shanghai. But at Canton the Lord has wonderfully blessed our work. The last annual report of that body stated that forty had been baptized during the year, and the work is still going on. Brother Graves has recently succeeded in establishing an interior station with good prospects of success. Our brethren in Shanghai report that since the peace, they find the interior largely opened to them with inviting fields for occupancy. Brethren Holmes and Hartwell have established a mission at Shantung Province. Bro. Crawford at last advices had recently returned from a tour of several hundred miles up one of the principal rivers of China, and reports a most inviting opening for great enlargement in our operations.

Up to the commencement of our national difficulties there was evidently a growing interest in missions among our churches. The amount of contributions was large, and more brethren were offering themselves as missionaries. But our political troubles have greatly curtailed the income of the Board. Six brethren who had been accepted as missionaries the Board were forced to decline sending out, and also to curtail appropriations to those now in the field. Yet it is found difficult to secure funds to meet the expenses upon this restricted scale. Our brethren abroad have been informed of the state of things here. It fills them with grief. They ask, Will not the brethren give them enough to enable them to continue their work? and express confidence that they will, but say, "If not, our trust is in God. He will sustain us." Your committee feel that they should be sustained, and recommend the adoption of the following resolutions:

Resolved 1. That our pastors and brethren be urgently requested to do whatever they can to provide funds for our Foreign missionaries.

2. That a collection be now taken for this object.

B. F. HESTER, Ch'mn.

REPORT ON SABBATH SCHOOLS.

Before the commencement of the unhappy war which is now devastating our country, our churches generally were much interested on the subject of S. Schools. The injunction, "Train up a child in the way he should go," was being heeded, not only by christian parents, but pious men all over the country, were laboring to induce the young to "search the Scriptures." Books were being published and papers edited for the use of S. S. scholars.

Your committee would avail themselves of this opportunity to urge the churches composing this Association to redouble their efforts, and not permit our national difficulties to cause this important means of doing good to be neglected. Our future prosperity depends, in a great measure, on the piety of those who are so soon to succeed us. Let no S. S. teacher relax his efforts. Respectfully submitted,

T. J. HORNER, Ch'mn.

REPORT ON TEMPERANCE.

The subject of Temperance, which has at all times been of the utmost importance, demands now additional zeal and attention from the churches.

Intemperance has, for ages, been the bane of society. It has desolated whole neighborhoods, and driven contentment and plenty from many, very many, otherwise happy homes; and if its effects have been such in the green tree, what may not be its effects in the dry? If in time of peace it has ruined communities, may it not devastate nations in time of war? Therefore,

Resolved, That the churches composing this Association use every effort to stay the progress of this, the most ruthless of all enemies.

Respectfully submitted,

Z. M. P. DOWNEY, Ch'mn.

REPORT ON PERIODICALS.

The circulation of a good religious paper is one of the greatest blessings that we enjoy. It comes to us weekly bringing facts as they exist in the religious world, with many other things important to be known. It aids the minister in establishing the truths of the Bible, and is next to the preaching the gospel. Its circulation will appear much more important when we reflect on the scarcity of preaching. Scattered as our churches are, many of which have preaching but once a month, every family should have a religious paper to read when deprived of attending the house of God. We take pleasure in recommending the Biblical Recorder, the organ of the denomination in the State, as a paper every way worthy the patronage of the Baptists. It is well arranged, and conducted with ability. The present crisis seems to fall heavily on the religious press, many of which have suspended for want of funds. Brethren, these things ought not so to be. While other papers are increasing, the great effort of every

Baptist in N. C. should be to increase the circulation of the Recorder. We also recommend the Home and Foreign Journal and Commission.

All of which is respectfully submitted.

W. A. ATKINSON, Chairman.

REPORT ON EDUCATION.

We regret to state that the distressed condition of our country is having a most deleterious effect on our educational enterprises. Many of the best schools have suspended operations, and others are contending against the financial embarassments of the country, with but few pupils and little success. Therefore

Resolved, That the Bethel Academy under Elder T. J. Horner, and the Oxford Female College under Bro. J. H. Mills within our bounds, are in every way worthy of our warmest sympathy and unanimous patronage.

J. E. MONTAGUE, Ch'mn.

REPORT.

The collection at the Association amounted to		$26 69
New Light church paid		12 50
Total,		$39 19
Paid Editor of the Recorder	$20 00	
Paid Treasurer of Convention, to be appropriated to Bibles and Testaments,	19 19	—$39 19

So many companies have gone from the bounds of the Association that the number of copies of the Recorder sent will not be a fourth of what they ought to have. It is hoped that individuals and churches will contribute "*as* the Lord hath prospered them" to this truly worthy object. May the Lord bless our soldiers, and enable them to drive back to their native dens those bands of rogues and robbers who are now invading our soil and desolating our homes.

J. H. MILLS.

[ADVERTISEMENT.]

BETHEL ACADEMY.

T. J. HORNER, Principal.

THE Spring Session of this School opens the 2nd Monday in January. Board and tuition are sixty dollars per session of twenty-one weeks. For particulars address the Principal at Bethel Hill, Person county, N. C.

Elder J. E. MONTAGUE,
J. F. NEAL,
R. D. BUMPASS,
D. A. HARRISS,
W. H. LAWSON.

[ADVERTISEMENT.]

OXFORD FEMALE COLLEGE.

LITERARY SCHOOL.

THIS School comprises eight permanently organized classes, whose studies commence with the alphabet and are continued in the Elementary Branches, Mathematics, Languages, English Literature, Natural Sciences, and Moral Philosophy, until the minds of the students are properly trained for the duties of life. The investigations and discussions are thorough and comprehensive. Necessary apparatus is freely supplied. The Libraries and Cabinets embrace rare and extensive collections.

FINE ARTS SCHOOL.

Special attention is devoted to Drawing, Oil Painting, and Embroidery. The various styles of "fancy painting" and "ornamental work" are also taught.

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Music is taught as a science and as an art. Instruction is given on the Piano, Guitar and Harmonium. Unusual attention is devoted to Vocal and Sacred Music.

EXPENSES.

Tuition in Elementary Branches,	$15
" in College Classes,	20
" in Drawing,	10
" in Painting,	15
" in Ornamental work,	5
" in Embroidery,	5
" in Music,	10
Board,	50

REMARKS.

Experienced and thoroughly qualified teachers give their entire time to their respective departments.

Extra charges and needless expenses are strictly prohibited—necessary purchases are made by the teachers. Picayune pedlars are not allowed to enter the premises, and no pocket money is required.

Oxford is situated on the healthy hills of Granville, 12 miles from the Raleigh and Gaston Railroad, and is connected with Henderson Station by a line of daily stages.

The scholastic year is divided into two sessions. The first opens on the first Monday in July and closes on the last Thursday in November. The second opens on the first Monday in January and closes with the annual commencement on the last Thursday in May.

J. H. MILLS,
Oxford, N. C.

MINUTES

OF THE

SIXTY-NINTH ANNUAL SESSION

OF THE

Flat River Baptist Association,

HELD WITH THE CHURCH AT

TALLY HO, GRANVILLE CO., N. C.,

August 12, 14, 1862.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1862.

Officers and Committees of the Association.

Elder W. A. ATKINSON, *Moderator*, Forestville, N. C.
E. DALBY, *Clerk*, Tranquilty, N. C.
J. H. MILLS, *Treasurer*, Oxford, N. C.

TRUSTEES OF BETHEL ACADEMY.

Elder J. E. Montague, R. D. Bumpass,
J. F. Neal, D. A. Harris,
W. H. Lawson.

Proceedings.

Tally Ho Church, Granville Co., N. C., }
Tuesday, August 12th, 1862. }

The Flat River Baptist Association convened according to adjournment. Elder T. J. Horner, who was appointed to preach the Introductory sermon being absent, said sermon was preached by Elder M. T. Sumner, from the 97th Psalm and 2nd verse.

After intermission for refreshment, the Association assembled and was called to order by the Moderator, W. A. Atkinson. Letters from the different churches were called for and read.

The Association then proceeded to the election of officers for the ensuing year. Elder W. A. Atkinson was re-elected Moderator, and E. Dalby re-elected Clerk.

Correspondents from sister Associations were invited to seats with us. Elder Jas. S. Purefoy and Bro. I. Winston presented themselves from the Raleigh Association. Elder M. T. Sumner, Corresponding Secretary of the Southern Baptist Domestic Mission Board, presented himself, and was invited to a seat with us.

The Moderator appointed the following committees, viz:

Committee of Finance—Brethren W. S. Thompson, S. S. Hicks and E. C. Montague.

Committee of Arrangements—J. H. Mills, B. F. Hester and H. Freeman.

Religious Service—Deacons of Tally Ho church with Elder J. P. Montague and Bro. F. M. Meadows.

Committee of Arrangements made a report, which was adopted.

Correspondents appointed last year were called on to report. Elder W. A. Atkinson and E. Dalby attended the Central Association. C. J. Rogers and J. Ferrell attended the Raleigh Association.

Correspondents to sister Associations were then appointed as follows:

Sandy Creek—Elder Jas P. Montague and D. A. Patterson.
Beulah—Elder Wm. E. Oakley and D. A. Harris.
Concord—Bro. D. A. Harris, Elder J. E. Montague and Warren Overby.
Dan River—Brethren J. H. Mills and Warren Overby.
Raleigh—Elder W. A. Atkinson, E. Dalby and C. J. Rogers.
Tar River—Brethren J. H. Mills and E. Winston.
Central—Brethren E Winston, Jas. P. Montague, Jackson Vaughan, E. Dalby, W. A. Atkinson, Jas. M. Satterwhite and J. H. Mills.

The following brethren were appointed committees on the different objects of the Association, viz:

Foreign Missions—Elder S. W. Worrell.
State Missions—Elder M. T. Sumner.
Education—Elder J. S. Purefoy.
Periodicals—Bro. B. F. Hester.
Sabbath Schools—Elder J. P. Montague.
Temperance—Elder Wm. E. Oakley.
Colportage—Elder J. D. Hufham.

On motion, adjourned till to-morrow morning 9 o'clock. Prayer by Elder J. P. Montague.

Wednesday Morning, August 13th.

The Association met according to adjournment. Prayer by Elder J. D. Hufham.

The roll called, and proceedings of yesterday read and adopted.

Correspondents were invited to seats with us. The following brethren accepted the invitation, viz: Elder J. D. Hufham, Editor of the *Biblical Recorder*, from the Central Association; Elder N. B. Cobb, representing Colportage among the soldiers in and from N. C., from the Pamlico Association; Elder S. W. Worrell, from the Chowan Association; Elder A. M. Poindexter, Corresponding Secretary of the Foreign Missionary Board of the Southern Baptist Convention.

The following resolution was adopted:

Resolved 1st. That Elder N. B. Cobb is entitled to our gratitude for his untiring labors in behalf of the soldiers of North Carolina.

2nd. That we commend him and his cause to the favorable consideration of the churches of this Association.

3rd. That the committee on Religious Exercise be requested to appoint a suitable time for him to address the congregation and take up a collection.

On motion, a committee consisting of Elders J. D. Huf-

ham and J. S. Purefoy, were appointed to report on the State of the Country.

The committee appointed last year to revise the Constitution and Rules of Decorum of our Association made a report, which was adopted. (See Constitution and Rules of Decorum.)

On motion, proceeded to elect a Treasurer for the ensuing year. J. H. Mills was elected Treasurer.

Elder J. S. Purefoy read a report on Education, which was adopted. (See appendix.)

On motion, the Association took up a collection amounting to $21 25 to pay Bro. H. Freeman for one months service as Colporter in the year 1859.

Elder M. T. Sumner read a report on State Missions, which was adopted after interesting addresses by the author and Elder A. M. Poindexter, and a collection taken up amounting to $300, for the Domestic Board of the Southern Baptist Convention, to be applied to furnishing Missionaries to the Southern army. After which special prayer was offered by Elder A. M. Poindexter for our country. Adjourned for refreshment.

AFTERNOON SESSION.

The Association assembled and proceeded to business.

Bro. B. F. Hester read a report on Periodicals which was adopted after remarks by the author, Bro. J. H. Mills and Elder J. D. Hufham. (See Appendix.)

Moved that a call be made on those present to contribute to send the *Recorder* to our soldiers, and a committee consisting of Brethren J. S. Purefoy, I. Winston and J. D. Hufham was appointed to solicit funds for said object during the Association.

A report on Foreign Missions was read and adopted, after remarks by Elder A. M. Poindexter. (See Appendix.)

Elder Wm. E. Oakley read a report on Temperance, which was adopted. (See Appendix.)

On motion, the Association agreed to hold its next session with the Mountain Creek Church in Granville County, N. C., to commence Tuesday after the 2nd Sabbath in August next. Elder T. J. Horner was appointed to preach the Introductory and Elder E. F. Beacham the Conventional sermon at the next session.

Adjourned till to-morrow morning 9 o'clock. Prayer by Elder M. T. Sumner.

THURSDAY MORNING, August 14th.

The Association met according to adjournment. Prayer by Elder M. T. Sumner.

Roll called and proceedings of yesterday read and approved.

The committee appointed to report on the State of the Country read a report, which was adopted.

Elder J. P. Montague read a report on Sabbath Schools, which was adopted after remarks by Elder J. S. Purefoy, Bro. W. S. Thompson and Elder A. M. Poindexter.

Bro. N. E. Cannady presented himself as a correspondent from the Central Association, and was invited to a seat with us.

E. Dalby, former Treasurer, read a report which was adopted. (See Report.)

The Finance Committee reported that they received $36 80 from the different churches.

On motion, Elder J. P. Montague and Brethren B. F. Hester and E. C. Montague were appointed a committee to appoint delegates to the Convention to represent the funds collected during the Association.

Elder J. D. Huf ham read a report on Colportage, which was adopted after interesting remarks by Elders N. B. Cobb, M. T. Sumner, and J. D. Huf ham, and a collection was taken up for Colportage amounting to $261, for the soldiers in and from North Carolina.

Moved and carried that Elder J. D. Huf ham be requested to publish the report on the State of the Country and Colportage in the *Biblical Recorder*.

On motion, the Clerk was directed to have as many of these Minutes printed as the money belonging to the Association would pay for, and he be allowed $12 50 for his services.

The following was adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the inhabitants of this vicinity for the hospitality extended to the members of this body during this session.

On motion, the Association then adjourned to meet again with the church at Mountain Creek in Granville county, N. C., commencing Tuesday after the second Sabbath in August, 1863. Prayer by Elder A. M. Poindexter.

W. A. ATKINSON, Moderator.

E. DALBY, Clerk.

A LIST OF LIFE DIRECTORS, LIFE MEMBERS AND DELEGATES TO THE CONVENTION.

Life Directors—W. S. Grandy, E. Dalby.

Life Members—F. M. Meadows, S. S. Hicks, W. A. Atkinson.

Delegates—J. J. Meadows, H. Freeman, R. Peed, R. S. Barnett, A. M. Veazey, Joseph Gooch, J. M. Satterwhite, E. F. Beacham, R. I. Devin, J. M. Howell, A. C. Parham, J. F. Neal, D. A. Harris, A. M. Clay, Wm. A. Curren, F. B. Hester, W. Parham, Z. M. P. Downy, A. H. Lunsford, J. W. Hamlet, T. J. Horner, E. Hester, Wm. E. Oakley, E. Winston, T. J. Montague, Thos. Hester, G. W. Thompson, W. S. Thompson, R. O. Weathers, T. B. Lyon, J. W. Dalby, E. J. Montague, N. A. Waller, E. Meadows, J. M. Pittard, J. B. Hobgood, J. O'Brian, W. Overby.

To the Biennial Southern Convention—R. I. Devin, J. E. Montague, R. H. Marsh.

MINISTERS OF THE FLAT RIVER ASSOCIATION.

NAMES.	POST OFFICES.	
J. E. Montague,	Bethel Hill,	N. C.
T. J. Horner,	Bethel Hill,	"
James King,	Blue Wing,	"
Wm. H. Jordan,	Oxford,	"
R. I. Devin,	Oxford,	"
E. F. Beacham,	Oxford,	"
R. H. Marsh,	Oxford,	"
J. P. Montague,	Tally Ho,	"
E. Hester,	Dutchville,	"
W. A. Atkinson,	Forestville,	"
Wm. S. Hobgood,	Fish Dam,	"
J. H. Layton,	Roger's Store,	"
Wm. E. Oakley,	Berea,	"
E. J. Montague, Licentiate,	Tally Ho,	"

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by Letter.	Dismissed.	Excluded.	Deceased.	Total.	Associat'n F'nd.
Mt. Zion,.....	John O'Brian, Joseph Gooch, J. B. Hobgood,†	..	..	..	..	3	122	$ 1 50
Concord,.....	E. Dalby, Wm. R. Suit, Benjamin Wheeler	..	..	..	..	4	128	2 00
Tally Ho,.....	Samuel Montague, F. M. Meadows, L. Hobgood†,	5	1	..	..	1	60	1 50
Hester,.....	B. F. Hester, B. Meadows, J. M. Satterwhite,	5	..	7	2	2	265	3 00
Flat River Union....	Thomas Green, John Nance, R. Peed,	..	..	..	..	2	122	1 50
Mount Moriah,.....	C. J. Strayhorn,† D. A. Patterson,† S. F. Patterson†,	..	1	..	1	..	108	1 60
New Light,.....	S. Penny, A. Bailey, P. S. Rogers	1	..	3	1	4	160	2 00
New Bethel,.....	W. A. Atkinson, W. S. Thompson, G. W. Thompson,†	..	..	3	..	4	188	1 50
Fellowship,.....	R. O. Weathers, Wm. O. Dear,† W. Rogers,†	5	..	..	..	..	54	1 00
Tabb's Creek,.....	S. S. Hicks, H. Barnes,† A. C. Parham,	..	..	1	1	3	105	1 50
Island Creek,.....	H. A. Burton,† Wm. T. Gunn,† J. T. C. Norwood,†	..	1	..	3	2	244	2 00
Corinth,.....	J. M. Howell, H. Harris,† J. M. Pittard,	..	..	6	1	1	125	1 50
Oxford,.....	J. H. Mills, A. M. Clay, E. C. Montague,	3	2	2	1	3	102	2 00
Grassy Creek,.....	Thomas Hester, R. S. Barnett, J. M. Overby,†	3	..	3	1	11	343	2 00
Olive Branch,.....	J. R. Sanford, W. W. Hill,† R. D. Bumpass,†	16	..	..	..	3	209	2 00
Bethel,.....	D. A. Harris, T. J. Montague, J. E. Montague,†	9	..	..	1	6	120	2 00
Sandy Level,.....	D. H. Forsyth, C. J. Rogers,† J. H. Layton,†	4	..	..	..	..	35	1 00
Amis Chapel,.....	Warren Overby, H. Y. Allen,† J. Chandler,	11	1	1	..	2	84	1 50
Mt. Harmony;.....	R. J. Davis, H. C. Sweany,†	..	1	..	..	1	42	1 00
Antioch,.....	J. W. Hamlet,† A. H. Lunsford, H. Burton,	3	1	1	..	..	32	1 00
Pleasant Grove,.....	H. Freeman, J. W. Kemp, J. E. Freeman,	5	4	..	..	2	62	1 50
Mountain Creek,....	P. Blackwell,† Wm. King,† Z. M. P. Downy,	24	3	..	..	4	111	2 00
22 churches.	Ex-Officio Members.—J. P. Montague, E. Hester, Wm. E. Oakley, J. S. Purefoy. †Absent.	94	15	27	12	58	2821	$36 60

Appendix.

CONSTITUTION.

ARTICLE 1ST.—The Flat River Association shall be composed of members chosen by the churches of the Association. Each church may send three delegates, and their appointment shall be certified in their respective letters.

2ND.—The objects of the Association shall be to preserve correct statistics of the churches; to give christian counsel in cases of difficulty; promote harmony and union of benevolent efforts among the churches, and to co-operate with the Baptist State Convention in the departments of education, colportage and missions.

3RD.—The officers shall be a Moderator, Clerk, and Treasurer, elected by ballot at each annual meeting.

4TH.—The Moderator shall preside at the meetings, preserve order, decide questions in cases of equal division, extend the right hand of fellowship to the delegates of churches received, appoint all committees, and see that the constitution and laws are properly respected.

5TH.—The Clerk shall call the roll, keep a true record of the proceedings, conduct the correspondence, and, in the absence of the Moderator, call the Association to order.

6TH.—The Treasurer shall keep the funds and disburse them as ordered by the Association, and at the close of his official term shall report the amounts received and expended.

LAWS.

1st.—Ministers and corresponding members of other Associations may be invited to participate in all the proceedings, but shall not be entitled to vote.

2nd.—Every question shall be decided by a majority of votes.

3rd.—The vote shall be taken by calling for the ayes and noes.

4th.—No motion shall be debated unless seconded.

5th.—Each speaker shall fairly state his own views, without any personal reflections on other speakers.

6th.—No speaker shall make more than two speeches on one motion, without permission of the Association.

7th.—Speakers shall stand and address the Moderator.

8th.—Laughing and whispering in the presence of the Association shall be considered disorderly.

9th.—Every meeting shall be opened and closed with prayer.

10th.—A vote of two-thirds shall be required to alter any item of the Constitution or Laws.

J. H. MILLS, Ch'mn.

TREASURER'S REPORT.

August, 1861.	Received from Finance committee,		$36 25
"	Cash on hand,		1 20
			$37 45

CONTRA.

Paid J. D. Hufham for printing Minutes,	$24 00	
Clerk's fees,	12 50	
Freight on Minutes,	25	36 75
Cash on hand,		70

E. DALBY, Treasurer.

REPORT ON STATE MISSIONS.

The importance of this Mission none will doubt. No higher obligation can rest upon the churches than the duty of cultivating the home field. Your committee learn with regret that this department of labor has been suspended for want of means. There is, however, a debt still remaining in favor of missionaries that have been in the service of the State Board of the Convention, which should be promptly discharged.—If the circumstances of the country have rendered it impossible to continue this work, there is no reason why the debt due the former laborers should not be cancelled. Your committee would, therefore, recommend that measures should be adopted at once to liquidate this sacred obligation. And that the Board of the Convention should resume their labors as soon as possible.

Respectfully submitted,

M. T. SUMNER.

REPORT ON FOREIGN MISSIONS.

Your committee learn with pleasure that this department of christian labor is still in effective operation. The laborers in China and Africa are at their posts. From Bro. Taylor's late communications we learn that while there is a temporary difficulty in remitting funds to our missionaries in foreign lands, the liabilities of the Board are not diminished and funds must be forwarded as soon as the opportunity is furnished. Hence it is the duty of the churches to make their usual contributions to this object. Let us not forget that our Bro. Yates is still dependent upon our liberality.

Respectfully submitted,

S. W. WORRELL.

REPORT ON SABBATH SCHOOLS.

Before the present war we, as christians, did but a small part of our duty in respect to Sabbath Schools. Since the present crisis much less has been done. The want of suitable books; the absence of many of our active brethren; the disturbed state of the public mind—have all contributed to lessen the good effects of this institution. But few of our churches have a Sabbath School, and these few are generally very poorly attended.

Resolved, That in view of the great importance of this institution, we urge our brethren to increased zeal and activity in behalf of Sabbath Schools.

J. P. MONTAGUE.

REPORT ON TEMPERANCE.

I having been appointed by this body to report on Temperance, do believe it to be a noble cause, especially if carried out in all things. "Therefore be ye temperate in all things. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." I therefore recommend the adoption of the following resolution:

Resolved, That this Association request all the members of the churches of which it is composed, to put forth greater efforts to advance the cause of temperance in all things.

Respectfully submitted,

W. E. OAKLEY.

REPORT ON PERIODICALS.

A well conducted religious paper is indispensible in every family. By containing a variety of matter it is calculated to benefit persons in every class, condition and circumstance in life. Through this medium information is obtained which begets a spirit of liberality and a disposition to do good. It begets a unity of opinion and a hearty co-operation among the brethren. And by means of it we may determine where and when our efforts may be directed with most success.—Your committee thinks nothing better can be done than to recommend the heads of every family to take the *Biblical Recorder*, and that the Association take steps to send a large number of the *Recorder* to our soldiers now in the field.

B. F. HESTER.

REPORT ON EDUCATION.

In consequence of the civil war now existing between the Northern and Southern States, the cause of education is much injured; nearly all of the male schools and many of the female schools in the South are suspended. At the first breaking out of the war many of the students of Wake Forest College left and volunteered to defend the homes and rights of the South, so that in July, 1861, we found our number reduced to less than thirty students. The trustees and faculty agreed to carry on the classes, hoping for peace and a return of pupils. In the spring of this year, the war still raging, Congress passed a law taking all white men as soldiers between the ages of 18 and 35 years. Congress made no exemptions in favor of students, consequently nearly all our students were taken, and the College was suspended in May, 1862.

Last December in consequence of a want of funds in the educational department of the Convention, its board was under the necessity of dismissing all our beneficiaries, and thus ministerial education was brought to a stand still. The panic of last year caused our brethren to withhold their contributions, and the consequence was that the educational department of our Convention was left in debt $838 39. Unexpectedly we find that trade has become brisk, prices good, and money plenty, we therefore hope that our brethren will send funds liberally to the Convention this year and pay this debt, so that when the war ceases and we again commence operations, we shall not be embarrassed by an old debt.

We are glad to be able to state that Bethel Academy, your Associational school, is still in progress, under the excellent management of Rev. T. J. Horner. We can assure the public that it is a preparatory school worthy of patronage.

Oxford Female College, under the direction of Bro. J. H. Mills, has stemmed the current of war times and is still in successful operation. We feel that we can safely recommend Oxford Female College as fully worthy of the patronage of the public generally.

Respectfully submitted,

JAMES S. PUREFOY.

REPORT ON ARMY COLPORTAGE.

Your committee on Army Colportage respectfully submit the following:

Army Colportage is not one of those enterprises whose expediency and importance need to be established by argument, and our own personal interest in it awakened by stirring appeals. The vast column of men now in the field deprived, to a great extent, of the privileges of the sanctuary, removed from religious influences, exposed to temptations of a novel and seductive character, and yet, dropping into the grave every day, from the hospital and the battle field, appeal for the bread of life in tones which no one can resist or disregard.—These men are our own friends and kindred. From every community, sanctuary, and fireside, they have gone to swell the ranks of this grand army. They are sacrificing their own lives in order that ours may be preserved, our liberties continued to us unimpaired, and the sanctity of our homes kept inviolate. Every consideration of patriotism and religion, interest and affection unite to bring this matter home to us. All feel deeply their force, and gladly avail themselves of means for discharging their responsibilities in this respect.—Colportage, both for the camp and the hospital, has been shown to be the most efficient means of reaching the soldiers. Under the direction of Elder A. E. Dickinson, a large number of colperters has been employed, and tracts printed and extensively distributed among the soldiers of the Confederacy. His efforts have met a hearty and liberal response from the christians of our whole country.

North Carolina has had a large number of soldiers in the field in her own borders and elsewhere, but nothing special in this line was attempted for them for some time. Elder N. B. Cobb feeling the importance of the work, and having a large

number of soldiers around him, went to work under the direction of the church in Goldsboro'. He has accomplished much good, and deserves the thanks of the denomination for his efforts and sacrifices in behalf of the North Carolina soldiers. While therefore we would not discourage any liberality towards the cause of army colportage generally, we would suggest the adoption of the following:

1. *Resolved*, That we deem it important to have a Superintendent of Colportage in North Carolina.

2. That we appreciate and approve the course of Elder N. B. Cobb, in doing so much in this respect.

3. That he be requested to continue his efforts, and that we commend him to our churches and brethren.

REPORT ON THE STATE OF THE COUNTRY.

Your committee on the State of the Country, respectfully submit the following:

The circumstances under which we meet to-day are solemn and afflictive, and yet joyous and cheering.

Our enemies have relaxed none of their efforts to conquer us. Their determination is unabated; their preparations already unprecedented in the history of the world, have been largely increased, and during the past year they gained a series of victories commencing with the battle of Dranesville, which were as inspiring to them as they were depressing and discouraging to us. Since we last met, thousands of our countrymen have fallen on the battle field or in the hospital, and still we need in the field every man who can bear arms. Judging by the spirit of our enemies as manifested in the columns of their public journals, there is little prospect of a speedy peace, and this war, desolating as it is, must go on.—For we can never yield. Contending for every right which christian freemen hold dear, we should be less than men to yield while there was a single ray of hope. But our enemies have largely increased the miseries of the contest. Burning with a fierce fanatical hatred of us and our institutions, and filled with the lust of conquest, they have broken through all the regulations of civilized nations for the conduct of war; have avowed a policy from which humanity might well recoil in horror, and wherever they have had the power have perpetrated outrages which will cover them with infamy to the end of time. The policy of universal emancipation and confiscation has been unblushingly adopted; they are arming the slaves to fight against us; private unoffending citizens

are dragged from their homes and families, carried to prison, and threatened with death; private property is appropriated or destroyed without scruple; ministers of the Gospel are imprisoned for the offence of loving their country; no age and no sex are exempt from outrage and indignity. We mourn then for our brethren who have fallen; we deeply regret that our enemies are not only determined to force this war on us, but are making it such a war; and while we are mortified by the defeats of the past year, we would recognize in them the hand of God chastening us for our sins.

Turning from these solemn and saddening subjects of contemplation, there are many things to cheer the heart of the christian patriot. God has continued to all parts of the country unusual good health, and there are prospects of a bountiful harvest. Our people are united in their determination to be free even where they have been overrun; they have confidence in their rulers, and yield in ready obedience to the laws. Our arms have been victorious in cases which have prostrated the plans of the enemy. The campaign of both the West and the East have been broken up by the battles of Shiloh and Richmond. These, particularly the latter, have been not less disastrous to our enemies than they have been glorious and encouraging to us. Our armies are on the move and there are indications that our conquered territory will soon be recovered. We may add to all this that our own Government has steadily refused to cherish the spirit of our enemies; have resorted to retaliation only so far as was necessary to protect our own citizens; and that other nations of the earth approve our course and sympathize with us in our struggle. While therefore there is much in the past to awaken humiliation and grief, and in the present to inspire solemnity, the future is radiant with promise. We would suggest the adoption of the following:

1. *Resolved,* That we recognize the hand of God in the reverses which our arms have sustained during the past year, chastening us for our sins.

2. That the blessings of God on our country, in crowning us to so great an extent with health, with plenty and with victory call for our heartfelt gratitude.

3. That our Government is entitled to the confidence of the people, and that as christian freemen we will sustain it by our prayers and our sacrifices until our enemies are conquered, and peace and independence crown our efforts.

4. That the churches of this body be requested to make unceasing prayer to God, the Ruler of nations and the disposer of events, for his blessing on our cause; and that they observe Friday before the 4th Sabbath in September as a day of fasting and prayer for our country.

MINUTES

OF THE

SEVENTIETH ANNUAL SESSION

OF THE

Flat River Baptist Association,

HELD WITH THE CHURCH AT

MOUNTAIN CREEK, GRANVILLE Co., N. C.,

August 11--13, 1863.

RALEIGH:

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1863.

Officers and Committees of the Association.

Elder W. A. ATKINSON, *Moderator*, Forestville, N. C.
E. DALBY, *Clerk*, Tranquility, N. C.
J. H. MILLS, *Treasurer*, Oxford, N. C.

TRUSTEES OF BETHEL ACADEMY.

Elder J. E. Montague, R. D. Bumpass,
J. F. Neal, D. A. Harris,
W. H. Lawson.

Proceedings.

MOUNTAIN CREEK CHURCH, Granville Co., N. C., Tuesday, August 11th, 1863.

The Flat River Baptist Association convened according to adjournment. Elder T. J. Horner, who was appointed to preach the Introductory sermon being absent, said sermon was preached by Elder J. E. Montague, from the 5th chapter and 21st verse of 2d Corinthians.

After intermission for refreshment the Association assembled and was called to order by the Moderator, Elder W. A. Atkinson. Letters from the different churches were called for and read.

The Association then proceeded to the election of officers for the ensuing year. Elder W. A. Atkinson was re-elected Moderator, E. Dalby re-elected Clerk, and J. H. Mills re-elected Treasurer.

On motion, Poplar Creek, a newly constituted church, was received into the Association, the Moderator extending the right hand of fellowship to the delegates.

Correspondents from sister Associations were invited to seats with us. Elder J. K. Faulkner from the Dan River, and I. Winston and Jas. A. Winston from the Raleigh Association, accepted the invitation.

The Moderator appointed the following committees, viz:

Committee of Finance—Brethren Logan Hobgood, Jas. B. Hobgood and John Peed.

Committee of Arrangements—Elders R. H. Marsh and J. E. Montague and Bro. F. M. Meadows.

Committee on Religious Service—Pastor and Deacons of Mountain Creek church.

The Committee of Arrangements made a report which was adopted.

Correspondents appointed last year were called on to report. Elder J. E. Montague attended the Dan River Association. E. Winston, Jas. M. Satterwhite and E. Dalby attended the Central Association.

Correspondents to sister Associations were then appointed as follows:

Sandy Creek—Elder R. H. Marsh and B. D. Rogers.

Beulah—Elders J. E. Montague, D. A. Harris, W. H. Lawson and W. W. Humphries.

Concord—L. B. Stone, J. S. Overby and J. F. Neal.

Dan River—Elder J. E. Montague, Thos. Hester, H. Y. Allen, J. S. Overby and D. Harris.

Raleigh—Elder W. A. Atkinson, E. Dalby, C. J. Rogers and J. H. Mills.

Tar River—E. Winston, D. C. Reams and Elder E. F. Beachum.

Central—Elders W. A. Atkinson, E. F. Beachum, R. H. Marsh and J. H. Mills and E. Dalby.

The following brethren were appointed committees on the different objects of the Association, viz:

Foreign Missions—Elder R. H. Marsh.

State Missions—Elder E. F. Beachum.

Education—Elder J. E. Montague.

Periodicals—E. C. Montague.

Sabbath Schools—Legan Hobgood.

Temperance—John Peed.

Colportage—Elder J. K. Faulkner.

On motion, adjourned till to-morrow morning 9 o'clock. Prayer by Elder E. F. Beachum.

WEDNESDAY MORNING, Aug. 12.

The Association met according to adjournment. Prayer by Elder J. E. Montague.

The roll was called, and proceedings of yesterday read and adopted.

On motion, the Association agreed to hold its next session with the church in Oxford. Elder R. H. Marsh read a report on Foreign Missions which was adopted after remarks by Elder J. E. Montague. (See Appendix.)

Elder J. E. Montague read a report on Education, which was adopted. (See Appendix.)

E. C. Montague read a report on Periodicals which was adopted after remarks by Elder J. E. Montague, W. W. Humphries and Elder R. H. Marsh. (See Appendix.)

On motion, the delegates to the Association were requested to act as agents to solicit subscribers to the *Biblical Recorder* for the present Associational year.

Legan Hobgood read a report on Sabbath Schools which was adopted after remarks by Elder J. E. Montague, R. H. Marsh, J. K. Faulkner and Legan Hobgood. (See Appendix.)

On motion, the following was adopted:

Resolved, That the churches of this Association be requested to report in their letters to the next Association whether they have Sabbath School or not.

Moved that we set apart this afternoon for the consideration of army colportage and a collection be taken up for the purpose of sending the *Biblical Recorder* and other religious reading matter to the soldiers.

John Peed read a report on Temperance which was adopted.

The Treasurer's report was read and adopted. (See report.)

On motion, adjourned for refreshment.

AFTERNOON SESSION.

Elder J. K. Faulkner read a report on Colportage which was adopted after remarks by the author and Elder Wm. H. Jordan.

On account of the appearance of inclement weather the Association postponed the collection until to-morrow.

On motion, adjourned till to-morrow morning 9 o'clock.

Prayer by the Moderator.

THURSDAY MORNING, Aug. 13th.

The Association met according to adjournment. Prayer by Elder E. Hester.

The roll was called and the proceedings of yesterday read and adopted.

The report on State Missions was read and adopted. (See Appendix.)

Elder R. H. Marsh read a report on the State of the Country, which was adopted after remarks by the author. (See Appendix.)

Moved that the report on the State of the Country be published in the *Bibilical Recorder*.

On motion, the following was adopted:

Resolved, That the churches composing this Association be requested either to send to this body a report of all moneys expended in benevolent objects or to send a contribution for the objects of the Association.

Resolved further, That the said expenditures or contribution, be inserted annually in the minutes.

The Finance committee reported that they received $77, from the different churches to defray the expenses of the Association.

On motion, Elder R. H. Marsh was appointed to preach the Introductory and Elder W. H. Jordan the Conventional sermon at the next session of this body. F. M. Meadows, Jas. B. Hobgood and D. B. Stone were appointed a committee to appoint delegates to the Baptist State Convention.

On motion, the Association took up a collection to send the *Biblical Recorder* to the soldiers; $124 were collected.

On motion, the Clerk was directed to have as many of these Minutes printed as the money belonging to the Association would pay for, and he be allowed $12 50 for his services.

The following was adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the inhabitants of this vicinity for the hospitality extended the members of this body during this Association.

The Association then repaired to the stand to hear the Conventional sermon which was preached by Elder E. F. Beachum from 1st Corinthians, 13th chapter and 13th verse; after which the collection appointed yesterday to be taken up for Colportage was made; $207 were collected.

On motion, the Association adjourned to meet again with the church in Oxford, commencing Tuesday after the second Sabbath in August, 1864.

W. A. ATKINSON, MODERATOR.

E. DALBY, *Clerk*.

A LIST OF DELEGATES TO THE CONVENTION.

J. T. C. Norwood, H. A. Burton, J. G. Morgan, D. Knot, Jas. B. Hobgood, J. J. Meadows, L. Hobgood, Wm. Hunt, E. J. Montague, E. Meadows, Jesse Meadows, John Peed, Wm. Bowling, Sander Penny, P. S. Boyers, W. W. Humphries, J. F. Neal, H. Y. Allen, L. B. Stone, H. S. Nelson, David Harris, J. M. Frazier, E. N. Wilkerson, J. S. Overby, John Amis, Jr., L. B. Chandler, J. H. Mills, S. S. Hicks, E. C. Montague, R. O. Weathers, B. T. Winson, T. Hester, B. F. Hester, R. Vass, G. W. Duncan, Joseph Howard, E. Dalby, T. T. Grandy, W. S. Grandy, H. Marcum, H. Barns, A. C. Parham, J. M. Howell, J. M. Pittard, D. A. Harris, D. C. Reams, T. J. Montague, J. W. Hamlet, Elders J. K. Faulkner, R. H. Marsh, E. Hester, W. A. Atkinson, Wm. H. Jordan, J. E. Montague, J. P. Montague, E. F. Beachum, T. J. Horner, W. S. Hobgood, J. Y. Layton.

MINISTERS OF THE FLAT RIVER ASSOCIATION

NAMES.	POST-OFFICES.
J. E. Montague,	Bethel Hill,
T. J. Horner,	Bethel Hill,
James King,	Blue Wing,
Wm. H. Jordan,	Oxford,
R. I. Devin,	Oxford,
E. F. Beachum,	Oxford,
R. H. Marsh,	Oxford,
J. P. Montague,	Tally Ho,
E. Hester,	Dutchville,
W. A. Atkinson,	Forestville,
Wm. S. Hobgood,	Fish Dam,
J. H. Layton,	Roger's Store,
Wm. E. Oakley,	Berea,
E. J. Montague, Licentiate,	Tally Ho,

STATISTICAL TABLE.

CHURCHES.	DELEGATES' NAMES.	Baptized.	Rec'd by letter.	Dis'd by letter.	Excluded.	Deceased.	Total.	Associat'n F'nd.	Army Colportage.	State Missions.	For. Missions.	Recorder.
Mt. Zion,	Jas. B. Hobgood, John O'Brian, J. J. Meadows,		0	0	2	7	113	$ 3 00				
Concord,	E Dalby, E. Hester, Thos. B. Lyon, Jr.,*	3	0	0	1	5	125	3 00				
Tally Ho,	Wm. T. Hunt, F. M. Meadows, Legan Hobgood,	4	0	1	0	2	62	3 00	25 00			25
Hester,	Broady Meadows, Robt. H. Vass, Joseph Howard,	7	0	0	0	11	262	5 00				
Flat River Union,	John Peed, Wm. Bowling, J. P. Montague,*	0	0	2	0	2	118	4 00				
Mount Moriah,	Abel Madrie,* H. S. Marcum, C. G. Marcum,*	0	0	1	0	0	107	3 00				
New Light,	Jessey Penny,* Buckner Nipper,* Sander Penny,	3	0	0	1	2	160	4 00	26 85			
New Bethel,	W. A. Atkinson, Dudley Reed,* G. W. Thompson,*		0	0	0	0	188	3 00				
Fellowship,	R. O. Weathers,* J. H. Rogers, J. P. Beck,*	0	0	0	0	1	53	2 50	5 00			
Tabb's Creek,	A. C. Parham*, W. W. Dement,* Jas A. Parham,*	0	0	43	2	9	71	3 00				
Island Creek,	Joseph P. Davis,* David W. Knot, J. T. C. Norwood,	44	3	4	0	2	215	4 00	40 00			
Corinth,	Jas. M. Howel,* Jas. M. Pittard, J. W. Gordon,	0	0	2	1	1	121	3 00				
Oxford,	R. H. Marsh, E. C. Montague, J. G. Jones,	2	5	8	0	1	100	5 00				
Grassy Creek,	S. Y. Ragsdale, C. G. Gordon, Zachariah Eaks,	1	0	2	4	11	327	5 00				
Olive Branch,	J. A. Norwood, W. W. Humphries, H. Stovall,*	4	0	0	0	2	210	4 00	27 00			
Bethel,	D. A. Harris, J. S. Wilkerson, T. J. Montague,	1	0	0	2	3	116	5 00				
Sandy Level,		0	0	0	0	0	35	00				
Amis Chapel,	John S. Overby, L. B. Stone, David Harris,	1	0	0	0	4	77	4 00	58 00	18	24	
Mt. Harmony	Robt. J. Davis, John Philpot, Wm. E. Oakley,	3	0	0	0	1	44	2 00				
Antioch,	A. H. Lunsford,* Henry Barton*, Robt. Snipes,*	0	0	0	0	1	31	2 50				
Pleasant Grove,	E. Winston,* D. C. Reames, J. K. Knight,	0	1	0	0	5	61	3 00				
Mountain Creek,	Abner Currin, B. D. Harris, Beverly Daniel,	0	5	0	0	7	111	3 00				
Poplar Creek,	Gillman Barns, John L. Wright, S. S. Hicks,	0	0	0	0	0	43	3 00				
23 churches.	Ex-Officio Members.—Elder J. E. Montague, J. K. Faulkner. *Absent.	73	15		63	77		77 00	181 85	18	24	25

Appendix.

CONSTITUTION.

Article 1st.—The Flat River Association shall be composed of members chosen by the churches of the Association. Each church may send three delegates, and their appointment shall be certified in their respective letters.

2nd.—The objects of the Association shall be to preserve correct statistics of the churches; to give christian counsel in cases of difficulty; promote harmony and union of benevolent efforts among the churches, and to co-operate with the Baptist State Convention in the departments of education, colportage and missions.

3rd.—The officers shall be a Moderator, Clerk, and Treasurer, elected by ballot at each annual meeting.

4th.—The Moderator shall preside at the meetings, preserve order, decide questions in cases of equal division, extend the right hand of fellowship to the delegates of churches received, appoint all committees, and see that the constitution and laws are properly respected.

5th.—The Clerk shall call the roll, keep a true record of the proceedings, conduct the correspondence, and, in the absence of the Moderator, call the Association to order.

6th.—The Treasurer shall keep the funds and disburse them as ordered by the Association, and at the close of his official term shall report the amounts received and expended.

LAWS.

1st.—Ministers and corresponding members of other Associations may be invited to participate in all the proceedings, but shall not be entitled to vote.

2nd.—Every question shall be decided by a majority of votes.

3rd.—The vote shall be taken by calling for the ayes and noes.

4th.—No motion shall be debated unless seconded.

5th.—Each speaker shall fairly state his own views, without any personal reflections on other speakers.

6th.—No speaker shall make more than two speeches on one motion, without permission of the Association.

7th.—Speakers shall stand and address the Moderator.

8th.—Laughing and whispering in the presence of the Association shall be considered disorderly.

9th.—Every meeting shall be opened and closed with prayer.

10th.—A vote of two-thirds shall be required to alter any item of the Constitution or Laws.

J. H. MILLS, Ch'mn.

TREASURER'S REPORT.

August, 1863.

RECEIPTS.

Received of former Treasurer,	70
" Financial committee,	35 20
Total receipts,	$35 90

DISBURSEMENTS.

Paid Rev. J. D. Hufham,	24 00
Paid the Clerk,	11 90
Total disbursements,	$35 90

J. H. MILLS, Treasurer.

REPORT ON STATE MISSIONS.

The Committee on State Missions would submit the following:

Inasmuch as the great Head of the church said unto His followers, "Go ye into all the world and preach the gospel to every creature," State Missions is entitled to a place in our benevolent efforts.

1st. Because it is in accordance with Divine instruction. He said unto them, "begin at Jerusalem." Let us begin at home. And if we can get our own people interested, this will increase our strength and our means.

2nd. To preach signifies to teach, discipline. Surely our neighbors are entitled to our first and earnest efforts, for charity begins at home. Hence we should do what we can for the destitute portions of our own State, that both they and ourselves may be ready to receive our Lord with joy and not with grief, and receive the plaudit of good and faithful servants.

E. F. BEACHUM.

REPORT ON FOREIGN MISSIONS.

The great apostle to the Gentiles by his acts, as well as his words, has shown it to be an imperative duty resting on every christian to send the Gospel "into all the world."

We, as a body of christians, recognize this duty, and have sought to discharge it by aiding in sending missionaries to the heathen. This privilege has been in a measure denied us by the calamities that have befallen us as a nation, and we are now called upon to send the Gospel to our brothers, husbands and fathers, as well as to the heathen. May not this be an expression of righteous indignation for our lethargy and covetousness? It seems as if God is saying to us in his providence, "You neglected the spiritual wants of the perishing heathen, behold therefore the spiritual desolation of your own households." Let us listen to this voice and renew our efforts in behalf of the heathen lest a greater desolation befall us. Though we cannot, in the present exigency, enlarge the cultivation of the spirit of beneficence toward the heathen as we would wish, yet we can and ought to do all that is in our power to sustain our brethren who are now in the field, they must not lack because of our avarice. We must also remember with our contributions to give our earnest prayers in their behalf. They need them, and many of them desire our sympathy and prayers. Withhold not this priceless blessing from them and our dear brethren who are "spending and being spent" for their temporal and eternal salvation.

R. H. MARSH.

REPORT ON SABBATH SCHOOLS.

Your committee on Sabbath Schools would state that the subject is one of great importance, to us as christians and parents, more especially when we remember that we are responsible to God for the religious instruction of the rising generation. We are admonished to rear our children in the nurture and admonition of the Lord. This we believe can in no way be accomplished more successfully than by a well conducted Sabbath School. We therefore recommend the passage of the following resolution:

Resolved, That we believe it to be duty of every church in our bounds to organize and establish a Sabbath School, and that every member of the church be requested to patronize the same by his influence and presence.

L. HOBGOOD.

REPORT ON TEMPERANCE.

That intemperance is one of the greatest evils that has ever been in our country, will be admitted by all who have mingled among men. What is it that makes so much trouble in the churches? Ardent spirits. What is it that makes our courts long and expensive? The intoxicating cup. No country or community can prosper where ardent spirits are used as a beverage. We offer the following:

Resolved, That the churches be recommended to use every influence to put down this mighty evil.

REPORT ON PERIODICALS.

There is no means, through which more general good can be accomplished in a community, than that of well-conducted religious periodical.

It makes its weekly visits to us bringing the richest stores of knowledge and is, in fact, indispensable to a well organized system of religious instruction. And in order that we may better accomplish this great end,

Resolved, That we earnestly recommend to the brethren of this Association a more extensive circulation of the *Biblical Recorder*.

Respectfully submitted,

E. C. MONTAGUE.

REPORT ON EDUCATION.

There is no benevolent enterprise that has suffered more from the war than education. Many of our best schools have suspended operation. But we are happy to report that the Bethel Academy and Oxford Female College within the bounds of this Association are in successful operation—and in every respect worthy of the support and patronage of the entire denomination.

Respectfully submitted,

J. E. MONTAGUE.

REPORT ON COLORTAGE.

The subject of Colportage, now more than ever, commends itself to the hearts and efforts of the people of God. It addresses itself to the heart when it offers blessings and com-

forts to the soldiers of the country. It claims the efforts of the hands, when it presents the opportunity of doing good, *much good.* The brethren of the State have determined this, as a special work for the army; and have appointed Elder N. B. Cobb, as general superintendent of colportage for the State. It remains for us to say whether the men and the means shall be put at his disposal to supply, the armies of the State with Testaments and Tracts. The amount of good already effected, calls upon us to rejoice that the name of Jesus is heard and accepted by those who are near and dear to us. Yea we rejoice in the work of the Lord. Yet we need money! It is our privilege to give of our substance to a good work. Let us not fall below our privilege. Let not our prayers be hindered, by the reflection that we have done less than we could.

Respectfully submitted,

J. K. FAULKNER.

REPORT ON THE STATE OF THE COUNTRY.

The political origin and progress of this war claim the attention of the statesman and patriot; its moral and religious aspect belongs to the christian. As christians then let us look at its origin and some of the feature which characterize its progress. Whence come wars? This question has been raised and answered by the pen of Inspiration. James says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lusts, and have not, ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." This settles the question as to the origin of this and every war. At whose door then does the sin lie? We believe that we have made every proper exertion to avert this calamity, and that the war is waged upon a peaceful and an innocent people. This belief may amount to perfect confidence, yet the blood of our citizens, the desolation of our households, and all the horrors of a civil war call upon us as a christian people to examine ourselves most rigidly as to our own offence in the sight of God. Are we guilty of no national sins? Have we been destitute of pride and avarice? Have we remembered our God to worship Him in the beauty of holiness? If not, we must look upon this war as a scourge permitted to be brought on us by God to chasten and bring

us into the path of duty. So long as guilt unrepented of rests upon us, we have no reason to expect that the afflicting hand of God will be removed. But on the contrary, "if we despise the chastening of the Almighty," in addition to our temporal afflictions, a spiritual death as a mighty incubus will rest upon us. We have reason to believe this has been our experience. Behold the infidelity that is preying upon the vitals of the people and the luke-warmness that is shearing the church of its power and glory. "Oh that our heads were waters, and our eyes fountains of tears, that we might weep day and night for the slain of the daughter of my people!" Then might we expect that the dark clouds of fear and anguish that overwhelm us, would be dissipated and the pure rays of the sun of liberty would cause the seed of prosperity to spring up and the tree of happiness flourish in this our native land. "Remember therefore from whence thou art fallen, and repent, and do thy the first works: or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." Whatever may be the spirit of our enemies let us look steadily unto our God for protection and deliverance from the calamities which threaten us. "If God be for us who can be against us?" We would suggest the adoption of the following:

Resolved, That we recognize the hand of God in our national afflictions, and that, in accordance with the request of our Chief Magistrate, the churches of this body be requested to observe Friday before the 4th Sabbath of this month as a day of fasting and prayer for our country.

MINUTES

OF THE

SEVENTY-FIRST ANNUAL SESSION

OF THE

Flat River Baptist Association.

HELD WITH THE CHURCH AT

Oxford, Granville Co., N. C.,

MAY 16—18, 1864.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1864.

OFFICERS OF THE ASSOCIATION.

ELDER W. A. ATKINSON, *Moderator*, Forestville, N. C.
E. DALBY, *Clerk*, Tranquility, N. C.
L. HOBGOOD, *Treasurer*, Oxford, N. C.

TRUSTEES OF BETHEL ACADEMY.

Elder J. E. Montague, R. D. Bumpass,
J. F. Neal, D. A. Harris,
W. H. Lawson.

Proceedings.

OXFORD, N. C., Tuesday, August 16th, 1864.

The Association met according to adjournment. In the absence of Elder R. H. Marsh, Elder T. J. Horner preached the introductory sermon from Acts 10: 32.

After a short intermission the delegates came together and were called to order by Elder W. A. Atkinson, the former Moderator. The letters from the churches were read. The election of officers for the ensuing year resulted as follows: Moderator, Elder W. A. Atkinson; Clerk, E. Dalby; Treasurer, L. Hobgood.

The invitation to visiting brethren was accepted by brother I. Winston of the Raleigh Association; Elders Pritchard and Wingate of the Central; J. K. Howell, Corresponding Secretary of the S. S. and Publication Board of the B. S. Convention of N. C.; and N. B. Cobb, General Superintendent of Colportage for N. C.

On motion, it was agreed that the word *keep* be stricken from the 6th article of the constitution, and the word *receive* inserted in its place.

The Moderator announced the following committees: on order of business, Elders R. H. Marsh and J. E. Montague and brother J. H. Mills; on religious exercises, the pastor and deacons of the church. The committee on order of business reported and the report was adopted.

Corresponding delegates to sister Associations, appointed at the last session, reported as follows: Elder R. H. Marsh had attended the Beulah, and Elder J. E. Montague the Dan River Associations. Corresponding delegates were then appointed as follows: to the Sandy Creek Association, Elder J. K. Howell and brother B. D. Rogers; to the Beulah, brethren J. W. Hamlet, D. A. Harris and J. H. Mills; Concord, brother J. S. Overby; Dan River, Elder J. E. Montague and brethren D. A. Harris and J. H. Mills; Raleigh, Elder W. A. Atkinson and brethren E. Dalby and C. J. Rogers; Tar River, Elder E. F. Beachum and brother E. Winston; Central, Elder E. F. Beachum and brethren J. H. Mills, J. M. Howell, E. Dalby and S. S. Hicks.

The Treasurer submitted the following report which was adopted:

1864.	Receipts.	
Received of Financial committee,		$629 45
"	" Elder R. H. Marsh,	14 00
"	" Tabb's Creek church,	3 00
"	" Sundries,	16 87
"	" Olive Branch church,	100 55
	Total Receipts,	$784 89
	Disbursements.	
Paid the Clerk,		$12 50
" for Minutes,		64 50
" " *Recorder* for soldiers,		204 00
" Elder Cobb for Colportage,		340 00
" Treasurer of Convention for Colportage,		101 55
" " " "	" Home Missions,	42 34
	Total Disbursements,	$764 89

The following committee, were then appointed: on State of Religion, Elders W. H. Jordan, T. J. Horner and E. Hester; on Prayer Meetings and Family Worship. Elder E. F. Beachum and brethren A. M. Veazy and J. M. Howell; on Sabbath Schools, Elders J. P. Montague, J. K. Howell and bro. T. T. Grandy; on Religious Instruction of Slaves, Elder W. M. Wingate and brethren J. B. Hobgood and J. M. Satterwhite; on Education, Elders R. H. Marsh and J. E. Montague and B. T. Winston; on Periodicals, Elder J. E. Montague and brethren R. Amis and John Sherman; on Missions, Elder T. H. Pritchard and brethren S. S. Hicks and J. W. Hamlet; on Colportage, Elder N. B. Cobb and brethren I. Winston and L. Hobgood. On motion adjourned till 9 o'clock A. M. to-morrow. Prayer by Elder J. E. Montague.

Wednesday Morning.

After prayer by Elder W. M. Wingate, the roll was called and the proceedings of yesterday were read. Elder J. K. Howell, from the committee on Sabbath Schools submitted the following report:

Your committee beg leave to report that much interest in Sabba

Schools is manifested by some of the churches while others appear indifferent. Every church should have a Sabbath School; for, under God, it is next to the preaching the gospel in giving christians an active zeal and in winning souls to Christ. Let us labor to enlist the great army of children in the Sabbath School; for our hope is with them while their mines are young and tender and susceptible to divine truth. Therefore,

Resolved, That the churches composing this Association be requested to use their best efforts for the promotion of Sabbath Schools among them, that God may be glorified and the dear children saved through riches of grace in Christ Jesus.

Pending the motion for the adoption of the report, addresses were delivered by Elders Howell, Pritchard and Wingate; and a collection amounting to $148 73 was made in behalf of the S. S. and Publication Board of the Baptist State Convention. The Association then called off to hear preaching.

AFTERNOON SESSION.

Elder T. J. Horner, from the committee on the State of the Churches, read the following report:

There is not, perhaps within the bounds of the Association, a single church that "He who holdeth the seven stars in his right hand hath not somewhat against." While our churches are as strong in numbers, as they have been at any time, they are weak in faith, slothful and negligent in business, "having a form of godliness but denying the power thereof." Covetousness, which is so prevalent in the world at this time, has penetrated the church; and the cares of the world and the deceitfulness of riches is choking the word and causing it to be unfruitful. When we compare the zeal and earnestness of primitive times, with the carlessness and lukewarmness of the present we are almost forced to the conclusion, that genuine piety has nearly failed among the children of men. It is well that the attention of the Association has been called to the State of Religion in the churches. God grant that some means may be delivered by which it may be improved. All of which is respectfully, but sorrowfully submitted.

Pending the motion for the adoption of the report, addresses were delivered by Elders R. H. Marsh, T. J. Horner, W. M. Wingate and E. J. Montague, and brother J. H Mills.

Elder W. M. Wingate, from the committee on the Religious Instruction of Slaves, read the following report:

The religious instruction of our colored people is a subject of peculiar interest to Southern christians. They are our poor; and "to the poor the gospel is preached." They are our dependents and receive only as we give; and within certain limits we bear their responsibilities. They form a part of our households; and he that provideth not spiritually for his own house "hath denied the faith and is worse than an infidel." They have been the *occasion* of the terrible struggle which has raged so fiercely for the last three years and by which our very existence has been imperiled. It is natural that we should anxiously enquire whether our conduct towards them has been the cause. When the equiry is made we are *compelled* to admit that their religious instruction has been greatly and sinfully neglected. But the means are simple and within our reach. They should be instructed through the preaching of God's word, Sabbath School, and through the efforts of christian families at home. Not to multiply means, we shall have accomplished much when we faithfully employ these.

The report was adopted after remarks by Elders Wingate and Jordan.

Brother B. T. Winston, from the committee on Education, submitted the following report, which was adopted after remarks by Elder J. E. Montague:

It is not deemed necessary by your committee to enter in an elaborate argument in support of Education. All admit its necessity as a hand-maid of religion, yet we are sorry to see such a prevailing negligence in reference to it on the part of many of our brethren. This war has unfortunately curtailed in a measure our means and opportunities of educating the youth of our Association, but we are happy to state that our beloved brethren Mills and Horner have their schools in successful operation. We would therefore earnestly recommend that all our brethren patronize them to the full extent of their ability. This is absolutely necessary to our successful competition with other denominations. Neglect to educate your sons and daughters and you will fail to have able defenders of the truth, and as a necessary consequence the cause of Christ will suffer in our hands.

Elder J. E. Montague, from the committee on Periodicals, reported as follows:

There are various channels through which instruction may be imparted. But perhaps there is none more affective than that of well conducted periodicals. Truth may be rapidly and extensively spread; error successfully combatted; different and distant minds

brought into familiar intercourse; the kingdom of Christ built up; and religious knowledge imparted. The *Recorder*, the organ of our denomination in this State, should be well supported, and extensively circulated by the churches of this Association; therefore,

Resolved, That we earnestly recommend to the brethren of this Association a more extensive circulation of the *Recorder* and *Child's Index*.

On motion, the report was laid on the table till to-morrow. On motion, adjourned till 9 o'clock, A. M., to-morrow. Prayer by Elder W. H. Jordan.

THURSDAY MORNING.

After prayer by Elder N. B. Cobb, the roll was called and the proceedings of yesterday read. It was moved and agreed that the Clerk be instructed to insert, in the minutes, a table giving the names and post offices of the pastors and clerks, and time of meeting of the churches of the Association. On motion, the following was adopted:

WHEREAS, the effiiciency of many christians is much inpaired by a too remote residence from their churches; therefore,

Resolved, That in the opinion of this body, it is important for all our brethren to hold their membership with those churches which they can serve with most efficiency and whose meetings they can attend with the greatest regularity.

The report on Periodicals was then taken up and adopted, after remarks by Elders Pritchard, Cobb and Marsh; and a collection, amounting to $571 83, was made to send the *Recorder* to the soldiers. The Association then called off to hear the Conventional sermon which was preached by Elder T. H. Pritchard, from 1 Tim. 1: 15.

AFTERNOON SESSION.

On motion, Elder W. H. Jordan was appointed to preach the introductory sermon at the next session of the Association; Elder E. F. Beachum, alternate. Elder R. H. Marsh was appointed to preach the Conventional sermon.

On motion, the Association agreed to hold the next session with the church at Grassy Creek.

Elder T. H. Pritchard, in behalf of the committee on Missions, submitted the following report:

MISSIONS.

The subject of Missions is a comprehensive one, including Foreign, Domestic, State, and Army Missions. As the Superintendent of Army Missions is present, the committee will leave the consideration of that department of missionary labor to him.

Foreign Missions.

The rigid blockade enforced by the enemies of our country, precluding all regular communication with other countries, has caused us almost to ignore the fact that the Southern Baptist Convention still has laborers in the foreign field, who look to us for the means of subsistence. In China brethren Yates, Crawford and Graves, with their wives, are successfully prosecuting the work of spreading the gospel among the worshippers of idols. The health of brother Yates and family requiring a change of climate, they are spending the present season in Switzerland, hoping to return and resume their legitimate duties during the approaching winter.

Nor has the African mission had been entirely abandoned. Brother Stone and family returned to Virginia last summer, in search of health; but brethren Reid and Philips are still there, doing what they can, amid the throes of revolution and the horrors of civil war, to establish the kingdom of Christ.

Domestic Missions.

The Board of Domestic Missions, located at Marion, Ala, have done a noble work among the soldiers of the Confederacy during the year. About one hundred thousand dollars have been expended by this Board in employing some sixty missionaries who have labored faithfully and successfully for the spiritual good of our armies. This Board had several missionaries at work among the Indians, and at important points in the different States of the Confederacy.

State Missions.

Your committee also beg leave to call the attention of the Association to the fact that the Board of Missions of the N. C. Baptist State Convention, located at Goldsboro, have resolved to sustain laborers at Greensboro, Salisbury, Weldon, and other important but neglected places, if the denomination will but supply them with the means. Your committee do, therefore, earnestly commend to the liberality of the churches the support of State Missions.

After remarks by Elders Pritchard and Cobb, the report was adopted.

The committee on Prayer Meetings and Family Worship reported af follows, through Elder E. F. Beachum:

Family worsh'p, or family prayer, signifies the religious offering or sacrifice presented to God by a collection of persons occupying the same abode, where one of the group presents the cause of the whole before the mercy seat and there earnestly importunes with the Giver of all good in their behalf. The manner and time must be determined by the feelings and circumstances of each family. If this kind of worship were more prevalent in our land it would seem like complying with the Divine counsel to purify the fountain in order that the streams may be pure. If parents and heads of families would spend more time at a family altar, in behalf of those they love, and less in in the popular current of wordly amusements they might anticipate greater proficiency in the divine life, an earlier reception of the truth and a larger amount of holy happiness in the family circle. This seems to us to be the duty of all pious heads of families, to pray with and for their children; like the woman of Canaan to urge the cases of those we love, to the favorable consideration of our blessed Savior and cry, "Lord help me!" This done, we may hope to see our sons as plants grown up in their youth and our daughters as corner stones polished after the similitude of a palace.

Having begun and lived right at home all that would be necessary to constitute a prayer-meeting would be the assembling of ourselves together. A prayer-meeting signifies a coming together for prayer not to hear others pray, but to pray ourselves; to plead the promises of our sacrificed Redeemer in behalf of the needy souls. If the fervent effectual prayer of the righteous availeth much, then what we need is more of such prayer, and our cause will succeed, souls will be saved and God will be glorified by our labors.

Remarks were made by Elders Marsh, Beachum and Cobb, and the report was adopted.

The committee on Army Colportage reported as follows, through Elder N. B. Cobb:

On the 1st of November, 1862, the N. C. Baptist State Convention organized a Board of Missions at Goldsboro to supervise the work of State missions and Foreign missions, and Army missions and Colportage. Feeling that the claims of our soldiers were paramount to all others, this board have been devoting most of the energies to the latter object and the Lord has abundantly blessed their labors in behalf of the army. Since Nov. 1st, 1863, they have given away to the soldiers in and from N. C., over 25,000 Bibles and Testaments, 15,000 camp Hymn Books, and nearly 2,000,000 pages of religious tracts. These have been distributed through our Missionaries, and the Chap-

ins of N. C. regiments and brigades, without regard to denomination. They have sent out since Nov. 1st, 32 Missionaries and Colporters and are now supplementing the salaries of all N. C. Baptist field Chaplains except one. So the N. C. soldiers are not only dependent upon this Board for their Testaments, Hymn books and tracts, but almost dependent upon their efforts for all the Baptist preaching which they hear from ministers of their own State.

The reports from all our Missionaries and Chaplains are of an encouraging character. Hundreds have professed conversion and scores have been added to the church under their preaching.

As this Board have no agent for the collection of funds except their Cor. Sec. and Genl. Sup. of Colportage, we would earnestly recommend to the churches the importance of sending up regular contributions to Goldsboro to aid in carrying on their work.

Pending the motion for the adoption of the report, an address was delivered by Elder Cobb, and a collection of $366 66 was made.

It was moved and agreed that the Clerk have as many copies of the Minutes printed as the money sent up by the churches will pay for after reserving $12 50 for himself. On motion, the following was adopted:

Resolved, That it is in the opinion of this Association that the subscription price of the *Recorder* should be raised to such an amount as will make it self-sustaining.

The following was adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the citizens of Oxford and vicinity for the hospitality which they have extended to the members of this body during its present session.

On motion, the Association adjourned to meet with the church at Grassy Creek, Granville county, N. C., on Tuesday after the second Sabbath in August, 1865.

W. A. ATKINSON, Moderator.

E. DALEY, Clerk.

STATISTICAL TABLE.

CHURCHES.	DELEGATES' NAMES.	Baptized.	Rd by letter.	Dis'd by letter.	Excluded.	Deceased.	Total.	Assoc. Fund.	Army Colp'e.	Convention.	Recorder for the Army.	Army Colportage by colored cong'n.	Army Missionary.	Navigant Army
Mt. Zion,.....	J. B Hobgood, J. Sherman, B. D. Howard,...	19	2	0	2	3	123	$ 10 00	0 0	0 0	0 0	0 0	0 0	0 0
Concord, ...	E. Hester, T. B Lyon, Sr.,* A. M. Veazy,.....	0	0	4	0	1	107	10 00	0 0	0 0	0 0	0 0	0 0	0 0
Tally Ho,.....	E. J. Montague, F. M. Meadows, L. Hobgood,..	1		1	0	4	76	10 00	$ 87 26	0 0	0 0	0 0	0 0	0 0
Hester,.....	B. F. Hester D. C. Frazier, J. Howard,.....	4	0	6	0	1	301	10 00	39 70	0 0	0 0	0 0	0 0	0 0
Flat River Union.	J. Reed. W. Boling, H. Tilley,...	0	0	0	2	1	177	10 00	105 00	0 0	0 0	0 0	0 0	0 0
Mt. Morfah,.....	H. S. Marcom,* C. C. Strayhorn, S. F. Patterson,*	0	0	0	2	1	100	12 00	0 0	0 0	0 0	0 0	0 0	0 0
New Light,.....	S. Penny,* W. Laws,* P. S. Rogers,*.....	3	1	0	2	5	199	10 00	64 85	0 0	0 0	12 00	0 0	0 0
New Bethel,.....	W. A. Atkinson, D. Reed,*	68	4	2	4	1	254	10 00	100 63	0 0	0 0	0 0	82 00	0 0
Fellowship, ...	P. C. Rogers, W. Rogers,* J. P. Beck, ...	6	1	0	0	2	71	5 00	54 70	0 0	0 0	0 0	0 0	0 0
Tabb's Creek,....	W. Parham, C. Parham, A. C. Parham, ...	1	3	0	0	3	86	6 00	36 63	0 0	0 0	0 0	0 0	0 0
Island Creek,...	S. Currin, D. W. Knott, J. T. C. Norwood.....	1	3	2	0	4	227	7 00	65 00	0 0	0 0	0 0	0 0	0 0
Corinth, ...	J. M. Howel, P. E. Babbitt,* J. W. Gordon, ..	11	1	1	0	2	130	8 00	0 0	0 0	0 0	0 0	0 0	0 0
Oxford,.....	W. Hunter,* T. J. Grandy, J. H. Mills,.....	56	5	6	3	2	142	15 0	0 0	110 00	177 90	0 0	0 0	0 0
Grassy Creek,....	T. J. Pittard, W. Davis, B. T. Winston,..... ..	4	6	4	4	31	299	15 2	163 00	0 0	0 0	0 0	0 0	0 0
Olive Branch,...	C. A. Smith * H. Stovall, J. F. Neal,*.....	2	3	4	0	4	232	10 00	0 0	0 0	0 0	0 0	0 0	0 0
Bethel	S. S. Day, D. A. Harris,* J. Chambers, ...	19	2	4	0	2	137	12 3	0 0	0 0	0 0	0 0	0 0	0 0
Sandy Level.....	C. J. Rogers,* D. H. Forsyth,* J. H. Larton,*...		0	0	0	0	30	5 00	0 0	0 0	0 0	0 0	0 0	0 0
Amis Chapel, ...	J. S. Overby,* E. N. Wilkerson,* R. Amis,.....	3	0	0	0	3	81	10 00	102 00	0 0	0 0	0 0	0 0	0 0
Mt. Harmony,....	H. C. Sweney, E. J. Davis,*.....	3	1	0	0	1	47	5 00	0 0	0 0	0 0	0 0	0 0	0 0
Antioch, ...	J. W. Hamlet, A. H. Lunsford,* R. Rhew,*....	8	1	0	0	4	38	13 0	42 00	0 0	0 0	0 0	0 0	0 0
Pleasant Grove,...	M. L. Winston J. R. Knight, W. F. Freeman,*..	13	0	0	2	2	73	5 00	0 0	0 0	0 0	0 0	0 0	0 0
Mountain Creek,	J. A. Satterwhite, J. A. Watkins, L. Currin,.....	28	8	0	0	3	138	10 00	50 00	0 0	25 00	0 0	0 0	0 0
Poplar Creek,....	E. L. Parrish, L. R. Parham, C. G. Patterson,...	2	1	0	0	1	60	10 00	25 0	0 0	0 0	0 0	0 0	0 0
28 Churches	Ex-Officio members - Elders W. H. Jordan, R. H Marsh, W. M. Wingate, T. J. Horner, E. F. Beacham, J. E. Montague, J. P. Montague. *Absent.	452	46	35	24	98	3068	$ 215 78	$ 949 77	$ 10 00	$ 202 00	$ 12 00	$ 82 00	

A Table showing the Pastors, Clerks and their Post Offices, and the time of Meeting of the Churches of the Association.

Churches	Pastors.	Clerks.	Post Offices.	Time of Church Meetings.
Mt. Zion,	T. J. Horner,	John Sherman,	Berea, N. C.	1st Sabbath and Saturday before.
Concord,	. P. Montague,	E Dalby,	Tranquility, "	1st " " "
Tally Ho,	R. H. Marsh,	L. Hobgood,	Oxford, "	2nd " " "
Hester,	E. F. Beachum,	J. Howard,	Oxford, "	2nd " " "
Flat River Union,	W. A. Atkinson,	R. Peed,	Knap of Reeds, "	3rd " " "
Mt. Moriah,	P. G. Mason,	B. D. Rogers,	Chapel Hill, "	3rd " " "
New Light,	W. A. Atkinson,	P. S. Rogers,	New Light, "	2nd " " "
New Bethel,	W. A. Atkinson,	W. S Thompson,	Roger's Store, "	1st " " "
Fellowship,	W. A. Atkinson,	J. P. Beck,	New Light, "	4th " " "
Tabb's Creek,	E. F. Beachum,	L. Parham,	Oxford, "	3rd " " "
Island Creek,	E. F. Beachum,	J. T. C. Norwood,	Williamsboro', "	4th " " "
Corinth,	J. S. Purefoy,	J. T Howel,	Oxford, "	4th " " "
Oxford,	W. M. Wingate,	E. C Montague,	Oxford, "	2nd & 4th Sabb'h " "
Grassy Creek,	R. H. Marsh,	T. Hester,	Young's X R., "	4th Sabbath " "
Olive Branch,	T. J. Horner,	J. F. Neal,	Bethel Hill, "	3rd " " "
Bethel,	F. M. Jordan,	W. H. Lawson,	Bethel Hill, "	2nd " " "
Sandy Level,	J. H. Layton,	C. J. Rogers,	Fish Dam, "	1st " " "
Amis Chapel,	R. H. Marsh,	R. Amis,	Buchanan, "	1st " " "
Mt. Harmony,	W E Oakley,	J. W. Towns nd,	Ceptre Grove, "	2nd " " "
Antioch,	R. H. Marsh,	W. A. Barton,	Roxborough, "	Thursday before 3rd Sabbath.
Pleasant Grove,	J H Layton,	J W. Fuller,	Wilton, "	2nd Sabbath and Saturday before.
Mountain Creek,	R. H Marsh,	A. Currin,	Oak Hill, "	3rd " " "
Poplar Creek,	E. F. Beachum,	E. L. Parrish,	Oxford, "	1st " " "

MINISTERS OF THE FLAT RIVER ASSOCIATION.

NAMES.	POST OFFICES.
J. E. Montague,	Bethel Hill,
T. J. Horner,	Tally Ho,
James King,	Blue Wing,
Wm. H. Jordan,	Oxford,
E. F. Beacham,	Oxford,
R. H. Marsh,	Oak Hill,
J. P. Montague,	Tally Ho,
E. Hester,	Dutchville,
W. A. Atkinson,	Forestville,
Wm. S. Hobgood,	Fish Dam,
J. H. Layton	Rogers Store,
Wm. E. Oakley,	Berea.

LICENTIATE.

E. J. Montague,	Tally Ho.

CONSTITUTION.

ARTICLE 1ST.— The Flat River Association shall be composed of members chosen by the churches of the Association. Each church may send three delegates, and their appointment shall be certified in their respective letters.

2ND.—The objects of the Association shall be to preserve correct statistics of the churches; to give christian counsel in cases of difficulty; promote harmony and union of benevolent efforts among the churches, and to co-operate with the Baptist State Convention in the departments of Education, Colportage and Missions.

3RD.—The officers shall be a Moderator, Clerk, and Treasurer, elected by ballot at each annual meeting.

4TH.—The Moderator shall preside at the meetings, preserve order, decide questions in cases of equal division, extend the right hand of fellowship to the delegates of churches received, appoint all committees, and see that the constitution and laws are properly respected.

5TH.—The Clerk shall call the roll, keep a true record of the proceedings, conduct the correspondence, and, in the absence of the Moderator, call the Association to order.

6TH.—The Treasurer shall keep the funds and disburse them as ordered by the Association, and at the close of his official term shall report the amounts received and expended.

LAWS.

1st.—Ministers and corresponding members of other Associations may be invited to participate in all the proceedings, but shall not be entitled to vote.

2nd.—Every question shall be decided by a majority of votes.

3rd.—The vote shall be taken by calling for the ayes and noes.

4th.—No motion shall be debated unless seconded.

5th.—Each speaker shall fairly state his own views, without any personal reflections on other speakers.

6th.—No speaker shall make more than two speeches on one motion, without permission of the Association.

7th.—Speakers shall stand and address the Moderator.

8th.—Laughing and whispering in the presence of the Association shall be considered disorderly.

9th.—Every meeting shall be opened and closed with prayer.

10th.—A vote of two-thirds shall be required to alter any item of the Constitution or Laws.

MINUTES

OF THE

SEVENTY-THIRD ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION.

HELD WITH THE

POPLAR CREEK CHURCH, GRANVILLE CO., N. C.

AUGUST 14—16, 1866.

RALEIGH:

BIBLICAL RECORDER BOOK AND JOB PRINTING ESTABLISHMENT.

1866.

OFFICERS OF THE ASSOCIATION.

ELDER W. A. ATKINSON, MODERATOR, Forestville, N. C.
B. F. HESTER, Clerk, Oxford, N. C.
L. HOBGOOD, Treasurer, Oxford, N. C.

MINISTERS OF THE ASSOCIATION.

NAMES.	POST OFFICES.
J. E. Montague,	Bethel Hill.
T. J. Horner,	Tally Ho.
Jas. King,	Blue Wing.
W. H. Jordan,	Oxford.
E. F. Beachum,	"
J. L. Carroll,	"
J. A. Stradley,	"
J. P. Montague,	Tally Ho.
W. A. Atkinson,	Forestville.
J. H. Layton,	Rogers' Store.
W. E. Oakley,	Berea.
R. I. Devin,	Young's X Roads.
J. J. Lansdell,	Knap of Reeds.

LICENTIATES.

E. J. Montague,	Tally Ho.
Thomas Oakley,	Berea.
G. W. Duncan,	"

PROCEEDINGS.

Poplar Creek, August 14, 1866.

The delegates having assembled, Elder J. J. Lansdell preached the introductory sermon, from Phil. III: 10.

After a short intermission, the Association was called to order by brother D. A. Harris, the Moderator, and the letters from the churches were read.

The Association then ballotted for officers, which ballot resulted in the choice of Elder W. A. Atkinson, Moderator, and the re-election of B. F. Hester, Clerk, and L. Hobgood, Treasurer.

The invitation to sit with us, extended to visiting brethren, was accepted by brother Isaac Winston, of the Raleigh Association; Elder W. M. Wingate, of the Central Association; Elder J. K. Faulkner, of the Dan River Association; and Elder W. T. Walters, agent S. M. B. of B. S. C., and T. M. Hughes, agent of S. S. & P. B.

Elder J. E. Montague, reported that he had attended the session of the Dan River Association, in company with brother D. A. Harris.

No other Associations had been attended.

On motion, it was requested that every member of this Association act as Corresponding delegate in any Association at which he may be present.

The chair announced, as a Committee of Arrangements, brethren J. H. Mills, and J. B. Hobgood, and Elder J. E. Montague.

The following committees were appointed:

On Religious Exercises—The pastor and deacons of the church.

On State of Religion—Elder R. I. Devin, and brethren J. M. Howell and Jno. A. Watkins.

On Sabbath Schools—Elders J. P. Montague, and E. F. Beachum, and brother F. Knott.

On Education—Elders J. L. Carroll and J. E. Montague, and brother E. C. Montague.

On Periodicals—Elder W. T. Walters and brother Z. M. P. Downey.,

On State Missions—Elder J J. Lansdell, and brethren D. A. Harris and H. A. Reams.

On Foreign Missions—Elder W. M. Wingate, and brethren L. B. Stone and J. B. Hobgood.

On Family Worship and Prayer Meetings—Elders J. A. Stradley and Stephen Gilmore.

On Colored Members—Elders J. L. Carroll and W. M Wingate.

Adjourned till half past 9 o'clock, to morrow morning. Prayer by Elder R. I. Devin.

WEDNESDAY MORNING.

After prayer by Elder W. M. Wingate, the roll was called and proceedings of yesterday were read.

Elder Stephen Gilmore was announced as Corresponding delegate from the Sandy Creek Association.

The Treasurer reported and his report was adopted.

TREASURER'S REPORT.

1865.	Received from Financial Committee,		$39 60.
	Paid to Clark,	$10 00	
	" for Minutes,	29 60	
			$39 60

L. HOBGOOD, *Treasurer.*

The following, offered by brother J. H. Mills, was adopted:

Resolved, That the 1st Article of the Constitution of the Flat River Association shall read,

ARTICLE 1st. The Flat River Association shall be composed of the pastors of the churches of the Association, and three delegates elected by each church, whose election shall be certified in their respective letters.

By ballot, the Association agreed to hold its next session with the church at Olive Branch.

On motion, the Clerk was ordered to spread on the minutes the following resolutions in regard to the death of Elder Elijah Hester, who departed this life Oct. 10th, 1865, in the 67th year of his age.

WHEREAS, It has pleased the great Head of the church to remove from our midst by death, our beloved brother, Elder Elijah Hester, therefore

Resolved, That in the person of the deceased, as a man and citizen, we recognize one possessed of a generous and magnanimous spirit, richly endowed with those noble traits of character which prompted him, under all circumstances to act fully upon the principles which should govern gentlemen in their intercourse and dealings with each other, but at the same time firmly maintaining the principles which he espoused.

2. That we recognize in him a sincere and devoted christian, firmly attached to the principles of gospel truth, and constantly acting upon them in his various intercourse with men.

3. That as a minister of the gospel, he was faithful and zealous in expounding and enforcing the principles of christianity, and abundantly worthy of the confidence and esteem of his brethren which he so generally shared.

4. That by his death, the church and the community have sustained a serious loss, which is not likely to be repaired in the present generation; but while lamenting our loss, we submissively bow to the will of our sovereign God, who rules the universe and directs events according to the principles of justice and mercy; and that what we recognize as our loss, we as firmly believe to be the gain of our beloved brother, in his being transplanted from the church militant to the church triumphant.

5. That we cherish with grateful remembrance the life and character of the deceased, and recognize that it is our duty to emulate those qualities of christian character which distinguished and rendered him so useful through life.

On motion, the Association

Resolved 1st. That we duly appreciate the courtesy and confidence manifested towards us by the Baptist State Convention, in offering us the privilege of electing three delegates to that body.

2nd. That three members shall be annually chosen to represent this Association in the Convention.

3rd. It shall be the duty of the members chosen to aid the pastors in laying

before their respective churches the claims of the Convention on their christian benevolence, and to offer their services, if needed, in carrying contributions from the churches to the Convention.

On motion Elder R. I. Devin was appointed to preach the introductory and Elder J. L. Carroll, the Conventional sermon at the next Association.

The Committee on the State of Religion reported as follows:

We are glad to learn from the letters of the churches addressed to this body that a number of them have enjoyed gracious revivals during the past year, and that upon the whole the cause of religion is in a more prosperous condition. But still how far short do christians live from what is their solemn duty. They are wanting in spirituality, self-denial and zeal. Often may it be asked of them, "what do ye more than others?

Christians are called the light of the world, the salt of the earth. If the light of the world be extinguished, the world must be wrapped in the thickest darkness; if the salt of the earth be removed the world must perish, having nothing to save it from the wrath of an angry God. Since christians are so important an instrument in the salvation of souls, surely all who love the Saviour thould labor and pray that the church may become a peculiar people, zealous of good works.

But, alas, how much is the cause of Christ made to suffer through the unfaithfulness of churches causing the world to despise all pretensions to godliness as show and hypocrisy.

Your Committee recommend that this body set apart some hours during its session for special and solemn prayer for the outpouring of the Holy Spirit upon our common Zion. R. I. DEVIN, *Chairman.*

After remarks by Elder J. J. Lansdell, the report was adopted.

On motion, in compliance with the request of the church at New Light, and the recommendation of the Committee on the State of Religion, the hour from 9 to 10 o'clock to morrow morning was set apart for special prayer for the revival of the work of grace within the bounds of this Association and throughout the world.

The Committee on Sabbath Schools offered the following report, which, after very interesting remarks by Elders W. M. Wingate, J. L. Carroll, J. P. Montague and J. A. Stradley, and brother T. M. Hughes, was adopted:

Your Committee take great pleasure in reporting a continued and increasing

interest on the subject of Sabbath Schools. Many of our churches have good schools, and all seem more or less interested on the subject. The lack of suitable books for the schools has been a serious drawback to the cause within our bounds, and we believe the indifference of the adult membership of the church is another hindering cause to the prosperity of the Sabbath School interest. We therefore recommend the appointment of an Associational Committee, whose duty it shall be to collect funds, keep on hand a supply of books, and attend to the general interests of Sabbath Schools, and make an annual report to this Association, and the adoption of the following:

Resolved, That Sabbath Schools, to be successful, should be composed of adults and children, and that it is the duty of all professing christians to teach or be taught in the same.

2d. That we the delegates to this Association will do all in our power to organize such Sabbath Schools in our churches.

J. P. MONTAGUE, *Chairman.*

On motion, Elders J. A. Stradley, J. L. Carroll, J. P. Montague and R. I. Devin, and brother T. T. Grandy, were appointed to constitute the board recommended in the report of the Committee on Sabbath Schools.

The following report on Foreign Missions was offered and adopted, after remarks by Elders W. M. Wingate and J. L. Carroll:

The field long closed to us by the war through which we have passed is again open and we have the privilege of communicating once more with our beloved brethren in foreign lands.

But what can be done? Zion is desolate at home, our churches are impoverished, our people discouraged.

Must our foreign fields be given up, our missionaries re-called? Even in our deep poverty, who will say this? But if we may not do this, we must prepare for self-denials and sacrifices of which we have not dreamed in the days of our prosperity. God is proving us. Our sympathy for the heathen shall be tested now; we shall find how much we love. May we not be found wanting.

Your Committee feel constrained to offer the following:

Resolved, The Lord helping us, that we will pray more earnestly for the salvation of the heathen.

Resolved, That we recommend to our churches to take up quarterly contributions in connection with State Missions for our beloved missionaries in foreign lands.

Resolved, That as the Lord has so affectingly taught us the vanity of earthly possessions we will devote the little that remains more unreservedly to his service, praying that He may cause our deep poverty to abound unto the riches of our liberality.

W. M. WINGATE, *Chairman.*

Afternoon Session.

The Committee on Education reported as follows:

Bethel Academy, the school of the Association, is now in operation under the charge of brother Jos. E. Jordan, and is yet under some pecuniary liabilities, but these can be met if proper patronage can be secured. This is its chief want; and, inasmuch as the school is the project of the Association, the churches are pledged to its support.

In regard to the Educational department of the Baptist State Convention, to co-operate with which is a part of the work of this Association, we have to say, that there are four young brethren at Wake Forest College, pursuing their studies with reference to the work of the ministry, who are in pressing need of assistance. Three of these brethren served as soldiers in the Confederate army, and now, that the cause is lost, are disposed to devote themselves to preaching the Gospel of peace. The Committee would call the attention of the churches to the claims of these brethren, and hope that they will be taken into consideration and promptly acted upon.

J. L. CARROLL, *Chairman.*

On motion, the report was adopted, after remarks by Elders J. E. Montague, W. T. Walters and W. M. Wingate.

On motion, the pastor of each church in the Association is requested to make a statement of the pecuniary condition of Bethel Academy, and endeavor to secure from his church a pledge of $20,00 to relieve it from its liabilities.

The Committee on Periodicals submitted the following:

That we appreciate the difficulties under which the publication of the *Biblical Recorder*, our denominational organ, has been resumed, and gratefully acknowledge our obligations to Rev. J. D. Hufham, for the sacrifices he has made in continuing its publication. We have learned with regret that for the want of mail facilities the *Recorder* is now being published at a pecuniary loss to the Editor. The Editor is still making strenuous efforts to improve the paper, and has recently secured the services of Rev. W. M. Wingate, D. D., as Associate Editor. The paper is conducted with ability, and is in every way worthy of the patronage of the denomination. Shall it receive it? Your Committee would urge upon this Association the adoption of such measures as will secure its circulation among the membership.

W. T. WALTERS, *Chairman.*

Pending the discussion of the report by Elders W. T. Walters, W. M. Wingate, and J. E. Montague, a list of subscribers was secured for the *Recorder*, after which it was adopted.

On motion, the Association adopted the following:

Resolved, That we commend to the favorable consideration of the churches the Devotional Hymn and Tune Book.

The Association then adjourned till to-morrow morning 9 o'clock. Prayer by Elder R. I. Devin.

THURSDAY MORNING.

After an hour devoted to singing and prayer, the Association was called to order, roll was called, and the proceedings of yesterday were read.

The following report on Family Worship and Prayer Meetings, was adopted.

The Christian's life is a life of prayer. As soon as Paul entered upon his illustrious christian career, it is said of him, "Behold he prayeth."

Jesus himself taught this indispensable christian duty, by precept and example, both in private and public. There can be no such thing as a christian living without daily, heart-felt prayer.

"Prayer is the christian's vital breath,
The christian's native air."

Secret prayer is the great lever of christian strength. The next step in christian progress is Family Worship. We believe it to be the duty of every head of a family, whether male or female, to have Family Worship. If they can read the Scriptures, let them do so; if they cannot, let them sing; if they can do neither, they should pray. Let brethren pray in their families, then they will soon be prepared for the next step in christian duty which is to pray in the prayer meeting.

We earnestly recommend that every head of a family keep up Family Worship, and every church a weekly prayer meeting.

J. A. STRADLEY, *Chairman*.

The following report on Colored Members was offered:

The condition of our Colored Membership is now one of peculiar interest, and devolves upon us, as christians, serious responsibilities. The change recently wrought in their political status, has very materially changed our relations to them, and it becomes our duty to conform to these new relations in the fear of God. Your Committee deprecates the prejudice manifested by many of our brethren against special efforts for the benefit of this class of our

membership, as it operates both against the christian character of the brethren themselves, and also against the spiritual welfare of the colored people.

The change is not one for which they are responsible, and no unpleasant feelings in regard to them should be indulged in consequence of it. On the contrary, we regard it as our duty to take their religious wants into serious consideration and make an earnest effort to meet them. The action which we recommend is this:—Where there are sufficient numbers of them in our churches, and they are able to supply themselves with preaching, that they be encouraged to organize themselves into separate churches When this is not the case, let them be retained as before, and let our preachers make special efforts to preach to them more directly than formerly. We also recommend the formation of Sabbath Schools among them, and that our brethren and sisters do all they can for their religious instruction. If we do not do this, there will come those among us, for this purpose, whose presence and influence will be far from gratifying to us. The higher motives of christian duty should incite us to undertake this work; but if these are not sufficiently strong, there are other considerations materially affecting our social relations that should prompt us to action.

J. L. CARROLL, *Chairman.*

After remarks by Elder R. I. Devin, the Association called off to hear the Conventional Sermon, which was preached by Elder W. M. Wingate, from Mark xvi: 15.

AFTERNOON SESSION.

The Association resumed the consideration of the report on Colored Members, which, after further very interesting remarks by Elders J. L. Carroll, W. M. Wingate, and brethren T. M. Hughes, and C. F. Reams, was adopted.

The following report on State Missions was adopted, after having been discussed by Elders J. J. Lansdell and E. F. Beachum.

We consider that this is one of the most important branches of our denominational interests. By this means many destitute places have been supplied with the preaching of the gospel, and many churches of Christ established in our State.

But at present we regard it as a matter of doubtful expediency to attempt the establishment of new mission stations. All of our churches have suffered in a pecuniary point from the war, and some have been prostrated for the time being; and will require time and energy to make even a partial recovery.

The peculiar circumstances force upon us, with unusual power, the example

of apostolic times, of the strong aiding the feeble, "so that there may be equality."

The most prudent plan, therefore, for the present, we consider is, that the feeble churches, both in towns and in the country, be assisted in sustaining their pastors. And this can sometimes be most effectually done by stirring up the minds of the membership on the subject. We need an able, active, efficient ministry, wholly given to the work of their calling. And this we cannot have unless our ministers are sustained, and they cannot be sustained in many important places without assistance from their brethren who are more favorably circumstanced. And to effect this object, it is necessary that sacrifices be made by the brethren. Whenever the membership of the churches shall come up to half the measure of sacrifice in sustaining the cause of Christ which ministers themselves make, then will the treasury of the Lord's house be full, and such a blessing will be poured upon the churches, that there will not be room to contain. "Let every one give according as the Lord hath blessed him," is the apostolic rule. He that has much is under obligation to give much, while he that has little may give only a little; but the obligation to give rests on every one.

The churches of Christ have it given them in charge to evangelize the world, and in going forth upon this great mission and engaging in the contest necessarily incident to it, the ministry, by reason of their position, must take the front ranks and bear the hardest of the conflict; and in view of this, the Apostle asks, "Who goeth a warfare at his own charge?" Unless the churches make such sacrifices as the exigencies of the times require, we fear there will be a considerable depletion in the ranks of the ministry so far as an entire consecration to the work is concerned. And so far as our ministers are forced by necessity to withdraw from the active functions of the ministry, in the same proportions must the churches suffer. We believe that a large majority of our ministers had much rather be entirely devoted to their sacred calling than engaged in the most honorable or lucrative secular employments. And their preference in this regard can be attained whenever the churches will come up to a proper discharge of their duty in supporting them. Whenever this is done our ministers will go forth in the "fullness of the blessings of the gospel," they will be "clothed with salvation, as with a garment," the borders of Zion will be enlarged, her sons and daughters shall be so fed on the fatness of the gospel, that they will "grow up as calves of the stall." Zion herself "shall be more terrible than an army with banners," and "of the increase of Christ's kingdom there shall be no end."

Your Committee recommend to favorable consideration the proposition of the Baptist State Convention of North Carolina, to secure the co-operation of the Associations in carrying forward the work of State Missions.

That this Association appoint an executive committee of five to co-operate with the State Convention in the work of State Missions.

The special duty of this committee shall be to look out the destitution within its own Association, and recommend to the State Board suitable men

for appointment as missionaries to aid the Board of State Missions in the collection of funds.

We also recommend to the favorable consideration of said Board the devising of some plan by which all of our ministers, who are so disposed, may be employed every Sabbath in preaching.

We also recommend the establishment of a Union Meeting of the churches of this Association, their meetings to embrace every fifth Sabbath which occurs in every month.

J. J. LANSDELL, *Chairman.*

On motion, brethren J. B. Hobgood, T. T. Grandy, F. M. Meadows, S. S. Hicks and B. F. Hester were appointed to constitute the Board recommended in the report on State Missions.

According to the recommendation, the Association agreed to hold a Union Meeting at Concord church, on Friday, before the 5th Sabbath in September.

On motion, brethren J. B. Hobgood, L. B. Stone, and S. S. Hicks were appointed delegates to represent this Association in the next Baptist State Convention,

On motion, the following resolution was adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the brethren and friends of this community, for the very hospitable manner in which they have entertained this body during its present session.

On motion, the Clerk is allowed ten dollars for his services and is instructed to apply the remaining funds to the publication of the Minutes of the Association.

On motion, the Association then adjourned to meet with the church at Olive Branch, on Tuesday after the second Sabbath in August, 1867.

W. A. ATKINSON, MODERATOR.

B. F. HESTER, *Clerk.*

A TABLE

Showing the Pastors, Clerks and their Post Offices, and the time of Meeting of the Churches of the Association.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	TIME OF CHURCH MEETINGS.
Mt. Zion,	T. J. Horner,	J. N. Day,	Berea.	1st Sabbath and Saturday before.
Concord,	J. J. Lansdell,	Benjamin Wheeler,	Tranquility.	" " " "
Tally Ho,	J. L. Carroll,	L. Hobgood,	Oxford.	2d " " "
Hester's,	E. F. Beachum,	J. Howard,	"	4th and 2d Sab. and Saturdays before.
Flat River Union,	W. A. Atkinson,	W. H. Peed,	Knap of Reeds.	3d Sabbath and Saturday before.
Mt. Moriah,	G. W. Purefoy,	B. D. Rogers,	Chapel Hill.	2d " " "
New Light,	W. A. Atkinson,	John Norwood,	New Light.	2d " " "
New Bethel,	W. A. Atkinson,	W. S. Thompson,	Rogers' Store.	1st " " "
Fellowship,	W. A. Atkinson,	T. H. Perry,	New Light.	4th " " "
Tabb's Creek,	T. J. Horner,	Lewis Parham,	Oxford,	3d " " "
Island Creek,	E. F. Beachum,	J. T. Norwood,	Williamsboro'.	1st " " "
Corinth.	J. S. Purefoy,	J. T. Howell,	Oxford.	4th " " "
Oxford,	W. M. Wingate,	E. C. Montague,	"	1st and 4th Sabbaths.
Grassy Creek,	R. I. Devin,	T. Hester,	Young's X Roads,	2d and 4th Sab. and Saturdays before.
Olive Branch,	E. F. Beachum,	S. C. Humphries,	Blue Wing,	3d Sabbath and Saturday before.
Bethel,	F. M. Jordan.	W. H. Lawson,	Bethel Hill.	2d " " "
Sandy Level,	J. H. Layton,	C. J. Rogers,	Fish Dam.	1st " " "
Amis' Chapel,	J. A. Stradley,	W. Overby,	Buchanan,	4th and 1st Sab. and Saturdays before
Mt. Harmony,	W. E. Oakley,	J. W. Townsend,	Center Grove.	2d Sabbath and Saturday before.
Antioch,	J. A. Stradley,	J. P. Timberlake,	Roxboro'.	2d " " "
Pleasant Grove,	J. J. Lansdell,	John W. Fuller,	Wilton.	2d " " "
Mountain Creek,	R. I. Devin,	Abner Currin,	Oak Hill.	3d " " "
Poplar Creek,	J. L. Carroll,	J. L. Wright,	Henderson.	1st " " "

STATISTICAL TABLE.

CHURCHES.	DELEGATES' NAMES.	Baptized.	Rec'd by letter.	Dis. by letter.	Excluded.	Deceased.	Total.	Association Fund
Mt. Zion,	J. B. Hobgood, J. N. Day, John J. Meadows.	24		4	4	4	140	$ 2 05
Concord,	J. J. Lansdell, Kinchen Heathcock,* N. C. Lyon.	12	4	2	3	1	108	2 00
Tally Ho,	J. S. Meadows, W. H. Minor, L. Hobgood.	18	1	3	1	1	87	2 00
Hester's,	W. A. Currin, B. F. Hester, Fielding Knott,	10			7	5	231	3 00
Flat River Union,	J. P. Montague, H. Tilley, William Bowling,*	63			3	1	169	2 00
Mt. Moriah,	Abel Madre,* H. S. Marcom, S. F. Patterson.*	10	5	4		3	108	2 00
New Light,	John Norwood,* William Laws,* J. H. Penney.*		1			4	178	2 00
New Bethel,	Geo. W. Thompson,* Dudley Peed,* W. A. Atkinson.		1	2	1	6	235	2 00
Fellowship,	T. H. Perry,* J. H. Rogers, R. G. Beck.*	4	1				73	1 00
Tabb's Creek,	E. F. Beachum, C. W. Parham, Jas. A. Parham.			1	1	3	62	1 25
Island Creek,	Stephen Currin, J. G. Morgan, R. B. Morgan.	9	1	2	2	2	246	2 00
Corinth,	J. M. Howell, John W. Pittard, J. W. Gordon.*	2	1	2	2	2	148	1 50
Oxford,	J. H. Mills, W. S. Grandy, E. C. Montague.	3	7	3	1	2	150	3 00
Grassy Creek,	R. S. Elam, G. W. Pittard, Thomas G. Pittard.	4	2	5	6	4	276	2 00
Olive Branch,	J. G. Norwood, William W. Hill,* Horace Bumpass.*	12	2	2	1	2	160	2 00
Bethel,	D. A. Harris, J. D. Woody, Geo. D. Woody.	1		6	6	7		2 00
Sandy Level,	Thomas Jenkins, James Marcom.	18					38	1 00
Amis' Chapel,	L. B. Stone, W. Overby,* Jas. H. Chandler.			2	3	1	75	2 50
Mt. Harmony,	R. J. Davis,* H. C Sweeney, J. W. Philpot.*	2			1		44	1 05
Antioch,	H. A. Reams, B. C. Wilkerson,* Henry Nichols.	3		1			40	2 00
Pleasant Grove,	C. F. Reams, J. R. Knight, Moses L. Winston.	4		3	3		82	2 00
Mountain Creek,	Abner Currin, John A. Wadkins,* Z. M. P. Downey.		1	3	4	4	142	3 00
Poplar Creek,	John H. Wright, Hilman Barnes, Thomas Patterson.	7	0	4	1	1	74	2 00
23 Churches.	*Absent.	206	27	49	50	53	2866	$45 35

CONSTITUTION.

ARTICLE 1st. The Flat River Association shall be composed of the Pastors of the churches of the Association, and three delegates elected by each church, whose election shall be certified in their respective letters.

2ND. The objects of the Association shall be to preserve correct statistics of the churches; to give christian counsel in cases of difficulty; promote harmony and union of benevolent efforts among the churches, and to co-operate with the Baptist State Convention in the departments of Education, Colportage and Missions.

3RD. The officers shall be a Moderator, Clerk and Treasurer, elected by ballot at each annual meeting.

4TH. The Moderator shall preside at the meetings, preserve order, decide questions in cases of equal division, extend the right hand of fellowship to the delegates of churches received, appoint all committees, and see that the constitution and laws are properly respected.

5TH. The Clerk shall call the roll, keep a true record of the proceedings, conduct the correspondence, and, in the absence of the Moderator, call the Association to order.

6TH. The Treasurer shall receive the funds and disburse them as ordered by the Association, and at the close of his official term shall report the amounts received and expended.

LAWS.

1st. Ministers and corresponding members of other Associations may be invited to participate in all the proceedings, but shall not be entitled to vote.

2nd. Every question shall be decided by a majority of votes.

3rd. The vote shall be taken by calling for the ayes and noes.

4th. No motion shall be debated unless seconded.

4th. Each speaker shall fairly state his own views, without any personal reflections on other speakers.

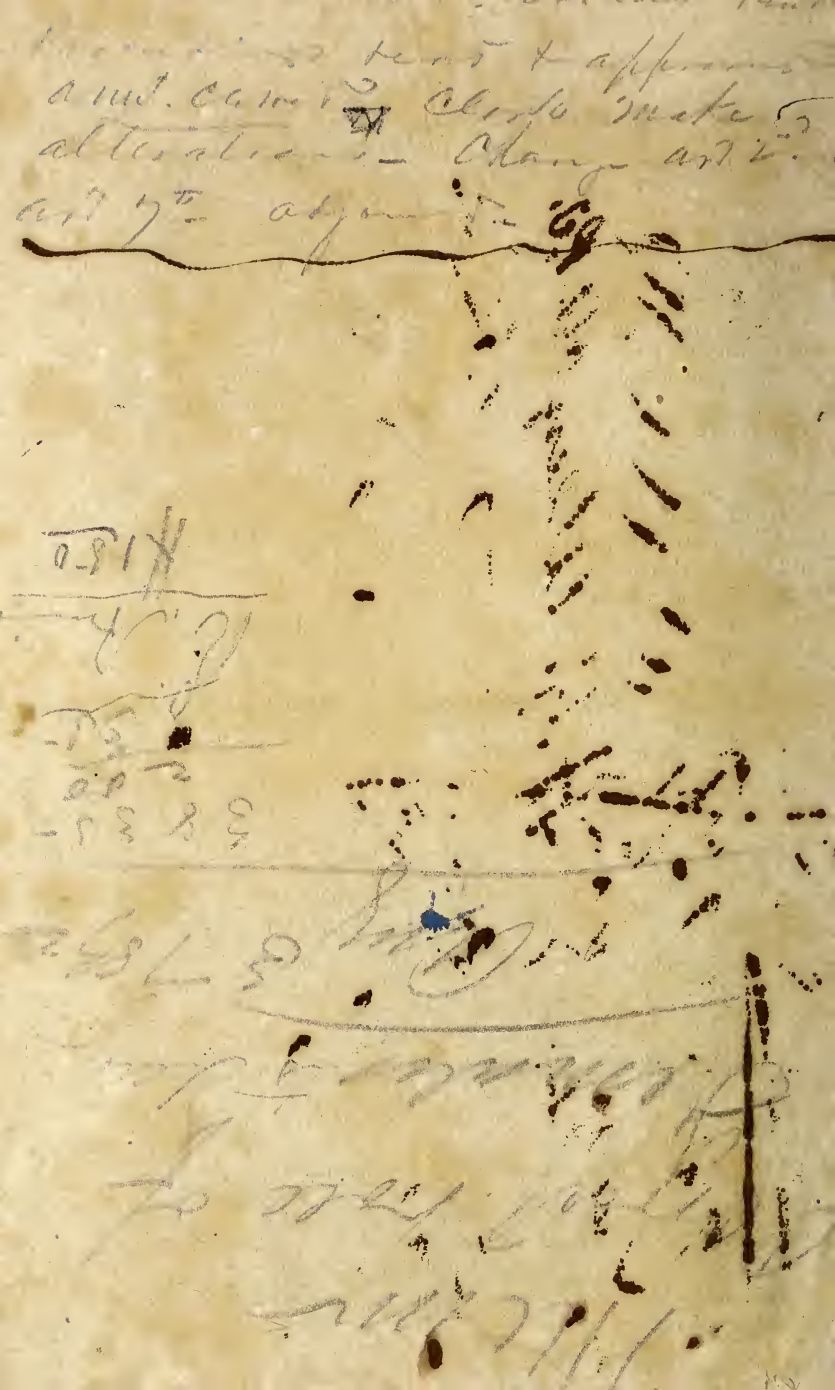
6th. No speaker shall make more than two speeches on one motion, without permission of the Association.

7th. Speakers shall stand and address the Moderator.

8th. Laughing and whispering in the presence of the Association shall be considered disorderly.

9th. Every meeting shall be opened and closed with prayer.

10th. A vote of two-thirds shall be required to alter any item of the Constitution or Laws.



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MINUTES

OF THE

SEVENTY-FOURTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION.

HELD WITH

Olive Branch Church, Person Co., N. C.

AUGUST 13-16, 1867.

RALEIGH:

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OFFICERS OF THE ASSOCIATION.

ELDER W. A. ATKINSON, MODERATOR, Forestville, N. C.
B. F. HESTER, CLERK, Oxford, N. C.
E. C. MONTAGUE, TREASURER, Oxford, N. C.

MINISTERS OF THE ASSOCIATION.

NAMES.	POST OFFICES.
J. E. Montague,	Bethel Hill,
T. J. Horner,	Tally Ho,
Jas. King,	Blue Wing,
E. F. Beachum,	Oxford,
J. L. Carroll,	Oxford,
J. A. Stradley,	Oxford,
W. H. Jordan,	Oxford,
J. P. Montague,	Tally Ho,
W. A. Atkinson,	Forestville,
J. H. Layton,	Rogers' Store,
W. E Oakley,	Berea,
R. I. Devin,	Young's X Roads,
J. J. Lansdell,	Knapp of Reeds,

LICENTIATES.

E. J. Montague,	Tally Ho,
Thomas Oakley,	Berea,
G. W. Duncan,	Tally Ho,
J. D. Knott,	Oxford,

PROCEEDINGS.

OLIVE BRANCH, August 13th, 1867.

The Introductory sermon was preached by Elder R. I. Devin, from the 5th and 6th verses of the 137th Psalm.

After taking refreshments the Moderator called the Association to order, the letters from the churches were read and a ballot was had for the election of officers, which resulted in the re-election of Elder W. A. Atkinson, Moderator, and B. F. Hester, Clerk. Brother L. Hobgood, the Treasurer being absent, E. C. Montague was elected Treasurer.

An invitation to visiting brethren to sit with us, was accepted by Elder R. B. Jones, Agent of the Board of Trustees of Wake Forest College, Elder Thos. King and brethren J. D. Wilkerson and J. W. Hunt of the Beulah, Elder J. K. Faulkner of the Dan River, and brother I. Winston of the Raleigh Association

Elder J. E. Montague reported that he had attended the session of the Dan River Association.

On motion this Association requests that each of its members shall represent it in any Baptist Association at which he may be present.

Elder J. P. Montague and brethren H. C. Sweeney and P. Blackwell were appointed as a Committee of Arrangements.

The following committees were announced:

On Religious Exercises, the Pastor and Deacons of the church.

On Sabbath Schools, the Sabbath School Board.

On Education, Elder J. A. Stradley and brethren S. S. Hicks and J. D. Knott.

On Periodicals, Elder J. L. Carroll and brethren J. B. Hobgood and S. S. Hicks.

On State Missions, Elders W. H. Jordan and J. E. Montague and brother G. W. Watkins.

On Foreign Missions, Elder J. J. Lansdell and brethren D. A. Harris and H. Stovall.

On Family Worship and Prayer Meetings, brethren R. D. Bumpass, Thos. Hester and S. L. Howard.

On motion a committee on ordination was appointed, consisting of all ordained ministers of the Flat River Association, with Elder W. H. Jordan for Chairman.

On motion a committee was appointed to investigate certain irregular ordinations in this Association and Elders J. L. Carroll, W. H. Jordan and R. I. Devin were selected as that committee.

On motion a letter of dismission from this body was granted the church at New Bethel at their request.

Adjourned till 9 o'clock to-morrow morning. Prayer by Elder W. E. Oakley.

WEDNESDAY MORNING.

After religious exercises conducted by Elder R. I. Devin the Association was called to order, roll was called and proceedings of yesterday read.

After some touching remarks, Elder R. B. Jones presented the claims of the Board of Trustees of Wake Forest College.

The Treasurer offered the following which was adopted:

TREASURER'S REPORT.

1866.	Received from churches,		$45 35
	Paid to Clerk,	$10 00	
	Paid for minutes,	35 35	

L. HOBGOOD, Treasurer.

The committee on ordinations report:

That they have examined Willis Freeman a colored candidate and do recommend his ordination in compliance with the request of the church at Grassy Creek.

Elders W. H. Jordan, J. J. Lansdell and R. I. Devin were requested to conduct the ordination exercises to take place the first hour after intermission.

By motion the Association agreed to hold its next session with the church at Hester's.

The committee on Education submitted the following report:

REPORT OF THE BOARD OF EDUCATION.

We learn that there are nine young men now at Wake Forest College, earnestly desiring an education, to enable them the better to perform the various and responsible duties of the ministerial office.

These young men are too poor to obtain an education unless aided by the churches.

Christ chose many of his apostles from among the poor and illiterate. But these he taught for three years in his own Theological school, before he gave them the great commission, "Go ye into all the world and preach the Gospel to every creature." God still calls many, if not most of His ministers, from among the poor and uneducated men of our churches, These like the apostles need instruction. To whom but the churches are they to look for aid?

We are glad that some of the churches know and are doing to some extent their duty towards these young brethren called of God to the ministry. We earnestly commend every church in the Association to do something annually in this department of Christian duty. Men of learning are propagating error all over the land, we must have educated men to meet and expose these errors.

The number of students preparing for the ministry now at Wake Forest College and at other schools is far too small to meet the demands of the times.

We should pray God to send out more laborers, and then we should see that they have the advantages of a good education.

Having the utmost confidence in the abilities of our esteemed brother J. E. Jordan, who now has a flourishing school at Bethel Hill, we heartily commend him to the patronage of all who may desire to give their sons a good preparatory education. But owing to the fact that the Association cannot successfully manage the financial affairs of the Acad-

emy, we recommend that it be turned over to the trustees to be disposed of by them as they may deem most judicious in order that they may release themselves from all liabilities incurred by them in the building up of the institution.

J. A. STRADLEY, CHAIRMAN.

Which after remarks by Elders J. E. Montague, J. J. Lansdell, R. I. Devin, J. L. Carroll, W. T. Walters and R. B. Jones and brethren R. D. Bumpass, J. D. Wilkerson, and W. W. Humphries, was adopted and the recommendation to turn over the Institution to the Trustees concurred in.

The following report on Periodicals was offered and pending its discussion by Elders J. L. Carroll and W. T. Walters, a number of subscriptions to the RECORDER were secured, after which it was adopted.

REPORT OF THE COMMITTEE ON PERIODICALS.

The Committee on Periodicals report, that the condition of the RECORDER, our denominational organ, is now such as to require our most serious and prompt attention. The former Editor, Rev. J. D. Hufham, continued its publication for a long time at a considerable pecuniary sacrifice, and the brethren failing to come to his assistance with proper spirit, he has been compelled to sell out to meet his liabilities. We regard the fact as a reproach to the Baptists of N. C. The paper has been saved to the denomination by the liberality of brother Walters, the present Editor. He is now publishing it at a weekly sacrifice. Do we expect him to sacrifice his personal property to the interests of the denomination as brother Hufham did? We cannot do so. Brother Walters bought the paper with reluctance, and at the urgent importunity of many brethren. If the denomination will come to his support, the RECORDER may yet succeed, patronage is all that is needed. In the hands of such men as brother Walters as Editor, brother Wingate as Associate, and brother Mills as Local Editor, it must certainly be worthy of the support of the Baptists of the State. We have only to rally to his assistance and we will have a paper of which we may justly be proud.

Your committee recommend to our ministers and delegates present that they make an earnest effort to furnish the RECORDER to every Baptist family. Let them pay for it who are able to do so, and let those not able to take it be assisted by the churches.

We also recommend to our Churches and Sabbath Schools "*Kind*

Words" published in Greenville, S. C., and the "*Child's Delight*" published in Macon, Ga. as very interesting little papers to children.

J. L. CARROLL, Ch'mn.

Called off for an hour.

AFTERNOON SESSION.

According to appointment Elders W. H. Jordan, R. I. Devin and J. J. Landsdell proceeded to ordain Willis Freeman. Elder W. H. Jordan made the ordaining prayer, Elder J. J. Lansdell gave the charge and Elder R. I. Devin presented the Bible.

On motion Elder J. A. Stradley was appointed to preach the Introductory sermon and Elder W. H. Jordan the Conventional sermon at the next Association.

The following report on Family Prayer and Prayer meetings was offered and adopted after remarks by Elders J. A. Stradley, J. K. Faulkner, and E. J. Montague.

REPORT OF THE COMMITTEE ON FAMILY PRAYER AND PRAYER MEETINGS.

Your Committee beg leave to report that according to their opinion it is the duty of every male member of the church who has a family to pray openly with and for them daily. No householder who professes to love Jesus Christ fully discharges his duty who neglects family worship. How can one train up his children in the fear and admonition of the Lord who neglects this duty? We think it the duty of every church to have regular prayer meeeings.

Churches in which this duty is regularly performed, are generally efficient. God has blessed this means of doing good and we ought not to neglect it.

R. D. BUMPASS, Ch'mn.

The committee on Foreign Missions reported as follows:

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

The work of Foreign Missions is one to which the churches of this

Association have been so long committed that but little need be said on the subject. The duty of Christians to carry the Gospel into all the world is imperative nor can they rid themselves of this obligation.

We may be poor in worldly substance, but the heathen are much poorer in the saving truths of the Gospel, and unless they are supplied by those who have the Gospel, they must perish in their sins.

The work of Foreign Missions is still conducted as in past years by the Board of Foreign Missions, located at Richmond, Va , with Rev. J. B. Taylor, corresponding secretary, with whom the pastor and churches may communicate on the subject, and to whom contributions may be sent with the assurance that they will be properly appropriated.

By the incessant labors of the Board, our missionaries in the fields have been kept at their posts, and efforts are now making to increase the number of missionaries; but whether the enterprise of the Board will be carried out depends on the liberality of the churches.

Your committee recommend that the pastors of the churches open a book of subscriptions for Foreign Missions, together with other benevolent objects, and make collections at least once a year, and forward the amounts contributed directly to Rev. J. B. Taylor, Richmond, Va. The Foreign Mission Board is at this time in great need of funds, and any contributions which the brethren can make will be regarded as most timely, and releave the board of much present embarrassment.

J. J. LANSDELL, Chairman.

After remarks by Elder J. J. Lansdell the report was adopted.

On motion, Elder J. L. Carroll, at his request, was excused from serving on the committee to investigate illegal ordinations and Elder J. A. Stradley was substituted.

Adjourned till 9 o'clock to-morrow morning. Prayer by Elder J. A. Stradley.

Friday Morning.

After singing and prayer by Elder J. E. Montague the roll was called and Wednesday's proceedings read.

The following report was offered by the committee to investigate irregular ordinations, and was adopted:

REPORT OF THE COMMITTEE ON IRREGULAR ORDINATIONS.

We have learned with deep regret, that certain colored persons claiming to be Baptist preachers have without the necessary recommendations and proper authority professed to ordain others as preachers. Great trouble and disorder is growing out of these very irregular ordinations.

As we have no control over those who have come among us, but have not connected themselves with us, nor over those who have been led off from us into disorder, unless it be by advice prudently administered; we therefore advise the churches of this Association to discountenance all irregular ordinations by whomsover performed; and kindly but plainly to admonish their colored brethren of the evils of such irregularities; and to use all proper Christian efforts to rectify these disorders. But if these so-CALLED preachers and their followers persist in their errors, we recommend the churches to act towards them as they would towards any other member guilty of gross offences, for which they show no signs of repentance.

J. A. STRADLEY, CHAIRMAN.

On motion, brethren Hobgood, A. C. Parham and T. T. Grandy were appointed Associational delegates to the Convention.

The executive committee of the Association reported through B. F. Hester, their chairman, but after spending some time in collecting information they concluded it would be expedient to nominate a missionary to the State Board, whose duty it should be to labor within the bounds of this Association, and accordingly recommended Elder W. H. Jordan whose report as chairman of the committee on State Missions, embraces all the details of his operations, and is as follows:

REPORT OF THE COMMITTEE ON STATE MISSIONS.

Your committee learn from brother Walters, the Secretary of the Home Mission Board for our State, the following interesting facts:—There are now twenty missionaries in different parts of our State. Though we regard this as a just cause for congratulation compared with what has formerly been done or rather left undone, it is still but a small work in comparison with that which is inviting our zeal and our efforts.

It is still but a beginning in the important work of preaching the Gospel and promoting the cause of Christ in the destitute sections of our State.

The field of labor is widening; calls for aid are constantly reaching the board, while incredible as it may seem, in many of our Associations, thousands are entirely destitute of the means of grace. These facts call upon us for renewed diligence and zeal in supplying with the gospel the destitute sections of our State. Since our last Association about $4,500 have been collected for this object.

It may be proper to state in this report what has been done by the missionary appointed by the State Board under nomination of the executive committee of the association to labor within the bounds of this association. On account of the inclemency of the weather in the early part of the year, and some other reasons, he was not able to enter upon his work until the first of April.

Since that time he has been constantly engaged in the duties of his mission. He has in that time visited fifteen churches, preached fifty-four sermons, visited sick persons, attended our Convention, and obtained in money and subscriptions $356 90. He has been cordially and affectionately received by the brethren wherever he has been. He has not preached as often as he wished to do or as he expects to do hereafter, because, on account of the lateness of the Spring the people were so busily engaged in their farms, brethren did not think it advisable to appoint meetings in the week. For a time he had some interesting night meetings, but the nights soon became so short that it was necessary to discontinue them. In his first efforts your missionary felt encouraged with his success. Besides paying his own salary he was able to remit funds to the Secretary of the Board of the Convention to support other missionaries; from his want of success lately, he has been led to doubt whether a missionary will be supported in the Association. He regrets the necessity he is under of obtaining funds from the churches for the support of our operations. It would be much more agreeable to him if he could be relieved of this duty and be free to devote himself exclusively to the work of preaching. He would much prefer, instead of being required to visit the churches in succession, to be at liberty to devote his services to destitute churches and places in our bounds. We believe that missionaries might be relieved of the necessity of applying to the churches for contributions if all pastors would make the necessary effort for the accomplishment of this object. And we recommend to our pastors and churches the adoption of some regular and systematic plan of raising

their contributions without the application of any special agent for the purpose.

Respectfully submitted,

W. H. JORDAN, CHARMAN.

This report after remarks by Elder J. L. Carroll, J. J Lansdell, J. A. Stradley and W. H. Jordan was adopted.

The following report of the Sabbath School Board was offered and adopted after remarks by Elder Stradley.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.

Owing to two difficulties we have been able to do but little to promote Sabbath School interests. In the first place we were disappointed in getting books by reason of the failure of the Sabbath School Board, located in Raleigh. Secondly, we have not been able to raise funds to purchase such a supply of books as was desirable because of the depressed financial condition of the country.

As far as we could we have encouraged the organization of schools and supplied them with books. It is a matter of regret with us that so little interest is manifested by many of our churches in this important department of Christian labor. Less than half of our churches report Sabbath Schools in their letters. If all of our churches had interesting Sabbath Schools we should be much more hopeful of their efficiency in other regards.

We recommend that the churches having schools make an earnest effort to inspire greater interest in them, and that those having none organize them at the earliest opportunity. We also recommend that every church hereafter report in its letter to the Association the number of teachers and pupils and also the number of books in the library. By this means we shall be able to collect and preserve important statistical information. We also request every church to send up a contribution to this Board, that it may be able to keep on hand a good supply of proper Sunday school books:

J. A. STRADLEY. Ch'mn.

On motion the same Sabbath School Board was continued.

On motion the same Executive committee was re-appointed.

By motion the clerk is allowed ten dollars for his services and is instructed to apply the remaining funds to the publication of minutes.

The following was adopted by the Association:

Resolved, That the thanks of this body are hereby tendered to the brethren and friends of this community for their kind entertainment during the session of this Association.

After some impressive remarks by the Moderator, and the singing of a parting hymn, the Association adjourned to meet with the church at Hester's, on Tuesday after the second Sabbath in August, 1868.

W. A. ATKINSON, Mod.

B. F. Hester, Cl'k.

STATISTICAL TABLE.

CHURCHES.	DELEGATES' NAMES.	Baptized.	Re'd by letter.	Restored.	Dis. by letter.	Excluded.	Deceased.	Total.	Ass'n. Fund.
Mt. Zion,	Speneer O'Brian, S. L. Howard, Millington Blalock,	3	2	1	4	1	2	142	$ 2 50
Concord,	J. W. Dalby,* T. B. Lyon,* D. Vaughn.	12	6		1	1	1	118	2 50
Tally Ho,	E. J. Montague, J. S. Meadows, J. H. Thomason.	8	5		5	1	1	93	1 50
Hester's,	W. A. Currin, J. D. Knott, B. F. Hester.	17			7	1	2	244	3 00
Flat River Union,	J. P. Montague, R. Peed.	11	3		9	1	1	172	2 00
Mt. Moriah,	H. S. Marcom,* D. Stain,* A. Madrie.*	28	2		2			139	2 00
New Light,	R. D. Gooch,* N. Laws,* B. Nipper.*		1		1	1		184	2 00
New Bethel,	W. A. Atkinson, W. S. Thompson,* Hallock McCullers,		3	1	4	4	4	228	2 00
Fellowship,	T. H. Perry, G. T. Peace,* D. R. Weathers.				1		2	70	1 00
Tabb's Creek,	C. W. Parham, W. A. Parham, A. C. Parham.				6	2	1	65	1 25
Island Creek,	R. B. Morgan, W. H, Green, R. G. Norwood.	1			3	3	2	238	2 00
Corinth,	J. W. Pittard, T. J. Brummitt, T. E Bobbitt.	9			1	1		156	1 50
Oxford,	J. H. Mills,* W. R. Beasley,* E. C. Montague.	15	2		82	3		83	3 00
Grassy Creek,	T. Hester, S. Y. Ragsdale, T. Y. Harrison.	69	12		3	4	4	321	2 50
Olive Branch,	R. D. Bumpass, H. Stovall, W. W. Humphries.	14	2	1	3	4	2	169	3 00
Bethel,	D. A. Harris, J. D. Woody, J. E. Jones.	19	3	1	17	1	4		2 00
Sandy Level,	Represented by letter.							40	1 50
Amis Chapel,	Lewis Garner, E. N. Wilkerson, R. P. Wilbourn.	34	4	2		1	2	108	2 00
Mt. Harmony,	H. C. Sweeney, R. J. Davis, J. W. Philpott.*				1			43	1 05
Antioch,	J. M. Burton,* H. H. Nichols, J. W. Denny.	6	1		1			43	1 50
Pleasant Grove,	E. Winston,* C. F. Reams,* G. W. Rogers.*	1	6		6	2	6	81	2 00
Mountain Creek,	P. Blackwell, G. W. Watkins, Albert Eaks.	43	3		4		2	183	5 35
Poplar Creek,	S. S. Hicks, J. L. Wright, J. W. Barnes.	18	1					94	2 00
23 Churches.	*Absent.	308	56	6	161	31	36	3014	49 15

A TABLE

Showing the Pastors, Clerks and their Post offices, and the time of meeting of the churches of the Association.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	TIME OF CHURCH MEETINGS.
Mt. Zion,	T. J. Horner,	J. N Day,	Berea,	1st. Sabbath and Saturday before.
Concord,	J. J. Lansdell,	Benj. Wheeler,	Tranquillity,	" " " " "
Tally Ho,	T. J. Horner,	L. Hobgood,	Oxford,	2nd. " " " "
Hesters'	E. F. Beachum,	Joseph Howard,	"	" " " " "
Flat River Union,	W. A. Atkinson,	W. H Peed,	Knapp of Reeds,	3rd. " " " "
Mt. Moriah,	G. W. Purifoy,	Wm. Duskin	Chapel Hill,	2nd. " " " "
New Light,	W. A. Atkinson,	Jno. Norwood,	New Light,	" " " " "
New Bethel,	Thos. Young,	W. S. Thompson,	Rogers' Store,	1st. " " " "
Fellowship,	W. A. Atkinson,	T. H. Perry,	New Light,	4th. " " " "
Tabbs' Creek,	J. L. Carroll,	A. C. Parham,	Oxford,	2nd. " " " "
Island Creek,	E. F. Beachum,	J. T. C. Norwood,	Williamsboro',	1st. " " " "
Corinth,	J. S. Purifoy,	J. T. Howell,	Oxford,	4th. " " " "
Oxford,	J. L. Carroll,	E. C. Montague,	"	1st. and 3rd. Sabs. and Sat'y before.
Grassy Creek,	R. I. Devin,	Thos. Hester,	Young's X Roads,	4th. and 2nd. " " " "
Olive Branch,	E. F. Beachum,	S. C. Humphries,	Blue Wing,	3rd. " " " "
Bethel,	J. A. Stradley,	W. H. Lawson,	Bethel Hill,	2nd. " " " "
Sandy Level,	J. H. Layton,	C. J. Rogers,	Fish Dam,	1st. " " " "
Amis' Chapel,	J. A. Stradley,	W Overby	Buchanan,	1st. and 3rd. " " " "
Mt. Harmony,	T. J. Horner,	J. W. Townsend,	Center Grove,	4th. " " " "
Antioch,	J. A. Stradley,	H. A. Reams,	Roxboro,	4th. " " " "
Pleasant Grove,	J. J. Lansdell,	J. W. Fuller,	Wilton,	2nd. " " " "
Mountain Creek,	R. I. Devin,	P. Blackwell,	Oak Hill,	3rd. and 1st. " " " "
Poplar Creek,	J. L. Carroll,	J. L. Wright,	Henderson,	4th. " " " "

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MINUTES

OF THE

SEVENTY-FIFTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH

Hester's Church, Granville County, N. C.

AUGUST 11—13, 1868.

RALEIGH, N. C.
THOS. M. HUGHES, PRINTER,
1868.

OFFICERS OF THE ASSOCIATION.

ELDER W. A. ATKINSON, MODERATOR.

B. F. HESTER, *Clerk*,.....Oxford, N. C.

E. C. MONTAGUE, *Treasurer*, Oxford, N. C.

MINISTERS OF THE ASSOCIATION:

NAMES.	POST-OFFICES.
W. H. Jordan,	*Oxford*,
J. L. Carroll,	"
J. A. Stradley,	"
E. F. Beachum,	"
Jas. King,	*Blue Wing*,
T. J. Horner,	*Tally Ho*,
J. P. Montague,	"
E. J. Montague,	"
R I. Devin,	*Young's X Roads*,
J. E. Montague,	*Bethel Hill*,
W. A. Atkinson,	*Forestville*,
J. J. Lansdell,	*Knapp of Reeds*,
W. E. Oakley,	
J. H. Layton,	*Roger's Store*,

PROCEEDINGS.

HESTER'S M. H., Granville Co.,
August 11th, 1868.

Elder J. A, Stradley preached the Introductory sermon of the seventy-fifth session of the Flat River Association, from Haggai, 1 : 2.

After an intermission for refreshment the Association was called to order by the Moderator and engaged in prayer, led by Elder W. H. Jordan.

Letters from the churches were then read and in balloting for officers, Elder W. A. Atkinson was re-elected Moderator ; B. F. Hester, Clerk ; and E. C. Montague, Treasurer.

Visiting brethren, Elders J. H. Phillips of the Chowan Association, W. T. Walters, Cor. Sec. of State Mission Board, R. H. Marsh of the Sandy Creek Association, R. R. Overby, Agent of the Board of Trustees of W. F. College, A. F. Purefoy, Agent of Board of Education, and brother J. H. Mills of the Central Association accepted an invitation to sit with us.

Elder W. A. Atkinson attended the Central, and Elder J. A. Stradley and brethren W. H. Lawson and Thos. Street the Beulah Associations.

The Association renews its request that each of its members shall represent it at any Baptist Association at which he may be present.

Elder T. J. Horner and brethren J. W. Dalby and F. M. Meadows were appointed a committee of arrangements.

The Chair announced the following committees :

On Religious Exercises, the Pastor and Deacons of the church.

On State Missions, Elders R. H. Marsh and W. H. Jordan and brother J. B. Hobgood.

On Periodicals, Elder J. A. Stradley and brethren J. H. Mills and E. C. Montague.

On Education, Elders A. F. Purefoy and R. R. Overby and brother W. T. Patterson.

On Sunday Schools, the Sunday School Board.

On Family Worship and Prayer Meetings, Elder W. T. Walters and brethren J. W. Currin and Jno. G. Morgan.

On Foreign Missions, Elder J. H. Phillips and brethren W. H. Lawson and Jno. Peed.

On Temperance, Elder J. P. Montague and brethren Jno. S. Overby and S. S. Hicks.

On motion, brethren J. B. Hobgood, J. W. Dalby and S. S. Hicks were appointed a committee to determine the place of meeting, and to select ministers to preach the stated sermons at the next session of the Association.

Adjourned until 10 o'clock to-morrow morning. Prayer by Elder T. J. Horner.

WEDNESDAY MORNING.

After religious exercises conducted by Elder J. A. Stradley, the Association was called to order. Roll was called and proceedings of yesterday read.

On motion, Elder R. R. Overby was allowed to make some remarks relative to W. F. College.

Committee on order of business reported and the report was adopted.

The committee on State Missions make the following report:

REPORT ON STATE MISSIONS.

Your Committee is pleased to state that there appears to be a very commendable spirit of liberality exhibited among the churches in behalf of this important work. Upwards of twenty missionaries are now under appointment, and there is reason to hope that the num-

ber will be increased and the work successfully prosecuted. The importance of continuing efforts in this field of labor appears:

1. From the command of Christ that "Repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" Home work then is the beginning work.

2. From the disorganized condition of our people, requiring the gospel more than any other means of building up our waste places.

3. From the influx of error.

4. From the necessity of securing to our own states its talent and piety.

We would therefore recommend this subject to the favorable consideration of all our churches as to one of the most important fields of christian labor.

During the warm and able discussion of the report, by Elders W. T. Walters, R. R. Overby, R. H. Marsh, T. J. Horner and W. H. Jordan, a collection was made amounting to $59, 66 in cash, and it was then adopted.

The following report on Periodicals was offered:

REPORT ON PERIODICALS.

After all that has been said and written on this subject, there are many of our people lamentably ignorant of the instructing, refining and elevating influences of a good religious newspaper.

We are fully convinced of the fact that the amount spent for such a paper is worth more to a family, intellectually and religiously, than twice the sum spent in any other way.

We most cordially recommend the BIBLICAL RECORDER, the organ of our denomination in the State, edited and published in Raleigh, by Bro. J. H. Mills, at $3 per annum, as every way worthy of a place in every family.

We also recommend the "Home and Foreign Journal," the organ of the Foreign and Domestic Mission Boards of the Southern States.

Respectfully submitted,

J. A. STRADLEY, Chairman.

After remarks by Elders J. A. Stradley and R. R. Overby and brother E. Dalby, the Association called off for an hour.

AFTERNOON SESSION.

Discussion of report on Periodicals was resumed by Elder

R. I. Devin and continued by brethren J. B. Hobgood and J. H. Mills, after which it was adopted.

The committee on Education offered the following report:

REPORT OF THE COMMITTEE ON EDUCATION.

There are eleven young ministers received by the Board of Education at Wake Forest College for the present session, and several applications have been made by others who could not be received for the want of funds, and besides a large number of young men are known to be called to the ministry who have made no application. If ample support was provided we doubt not that twenty, or even thirty, could soon be found ready to accept an education.

God has been faithful in calling them, but we have not been faithful to Him in aiding them to prepare for the work. The destitution is very great in our own State and the world at large far more needy of the word of life. We are commanded in the Bible to seek knowledge. The Apostle Paul, in writing to Timothy, a young minister said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth." Solomon said also, "Get wisdom, and with all thy getting get understanding."

Your committee would urge that every possible effort be made to discharge the duty of educating every young minister and thus prepare them for the noble work and the responsible duty imposed by our Lord's last commandment, "Go ye into all the world and preach the gospel to every creature." We further recommend that every effort be made to educate the rising generation, and thus prepare them for duty and elevation.

We would recommend Wake Forest College as being the best institution in the State, deserving and needing the patronage of the friends of education, and especially of the Baptist denomination.

We are also pleased to state that St. John's Female College has reopened with fair prospects of success, Rev. J. H. Phillips, Principal.

The report was received after remarks by Elders J. H. Phillips, A. F. Purefoy, T. J. Horner and R. R. Overby and brother J. H. Mills.

Adjourned till to-morrow morning 9 o'clock.

Prayer by Elder J. P. Montague.

THURSDAY MORNING.

The Association engaged in religious exercises led by Elder R. I. Devin. Roll was called and minutes of yesterday read.

The report of the Sunday School Board was read:

REPORT ON SABBATH SCHOOLS.

We believe that the changes which have transpired during the last few years have developed more fully than ever the necessity for Sabbath Schools. Sabbath breaking and all kinds of sins, together with all the ruinous isms of the day, are rapidly on the increase The most successful way to meet and overthrow these sins and isms is to store the minds of the youth of our country with the pure, teachings of the Bible.

We are glad to know that a few of our churches are alive to the importance of thus training the youth within their bounds. On the other hand, it is to be deeply regreted so many churches are doing but little or nothing in a work so essential to the salvation of the youth of our country and the interests of the Redeemer's kingdom.

Your committee is sorry to have to report again that not one dollar has been furnished them with which to procure such a supply of books as would meet the wants of our Sabbath Schools. We have procured books for a few schools from Raleigh and other places where we have been furnished with a list of needed books, accompanied with the cash.

We recommend this Association to co-operate with the "North Carolina Sabbath School Association," which contemplates co-operation with the Sabbath School Board of the Southern Baptist Convention.

We recommend all the churches to subscribe for "Kind Words," the Sabbath School paper of the Southern Baptist Convention, published at Memphis, Tenn., at the following rates: Single copy, fifty cents; fifteen or more te one address, twenty cents each.

We beg the Association to take some steps to furnish the committee with means to keep on hand needed Sunday School books, or else rescind the action of the Association creating a standing Sunday School committee.

Respectfully submitted.

J. A. STRADLEY, Chairman.

After remarks by Elder R. I. Devin, J. A. Stradley, W. T. Walters and J. L. Carroll and J. P. Montague and brethren J. H. Mills, E. Dalby and F. M. Meadows the report was adopted.

On motion, the Sabbath School Board was discontinued.

On motion, the rules of order were suspended, and Elder W. T. Walters, the chairman, read the report on Family Worship and Prayer Meetings which was adopted.

Resolved, That in the opinion of this Association it is the duty of every head of the family who has consecrated his life to Christ to establish and keep up family worship in his own household.

W. T. WALTERS,
G. W. CURRIN,
JNO. C. MORGAN,
} COMMITTEE.

The committee on Temperance read a report which after remarks by Elder J. A. Stradley and brother Jno. Peed, was rejected and the following resolution was adopted, the whole Association voting in the affirmative except brother John S. Overby.

Resolved, That in the opinion of this Association the manufacture, use and sale of spiritous liquors, except for medicinal and mechanical purposes, is inconsistent with the character of an exemplary christian.

The report on Foreign Missions was read and after remarks by Elder J. L. Carroll was adopted.

REPORT ON FOREIGN MISSIONS.

Our Missions in China and Africa are in a highly prosperous condition. The whole Empire of China is now open to our Missionaries, and pressing appeals are even received to go forth into new fields of usefulness. The churches and schools are making good progress, the graces and gifts of the native members and Preachers are being developed, and as a people we are gaining a still firmer foothold among the masses. Though our work in Abeokuta, Africa, has been retarded of late by severe afflictions, the *cause in Africa is moving forward*.

A review of the past yields abundant proofs that the smiles of God rest upon our work. The seeds sown in tears have yielded richest fruits. It only remains for churches to gird themselves for the work.

While all abroad is encouraging, our contributions to this great work have not been as large as the circumstances have demanded.

We believe Christ commanded to "go into all the world and preach the gospel." We are proud of all our Missionaries. We have confidence in our Foreign Mission Board. What we need is system in our work of collection. While we hesitate, millions sink into eternal woe.

We would respectfully suggest the following resolution:

Resolved, That every Pastor in this Association be earnestly requested to present this great work to the consideration of the people and take at least one collection a year for the Board.

Respectfully submitted.

J. H PHILLIPS,
W. H. LAWSON,
J. PEED,
} COMMITTEE.

On motion, the Clerk of the Association is instructed to have printed in the minutes a blank comprehending the points on which it is desirable the churches shall report.

The committee to select a place for holding the next session of the Association, &c., report Flat River Union as the place and recommend that Elder T. J. Horner preach the Introductory and Elder J. L. Carroll the Conventional sermon.

The Association called off to hear the Conventional sermon which was preached by Elder W. H. Jordan, from the 44th verse of the 5th Chapter of Matthew.

A collection was then taken up for the various objects of the Convention amounting to——(not reported.)

AFTERNOON SESSION.

On motion, the Association recommends Saturday before the second Sabbath in September as a day of fasting and prayer for the out-pouring of the Holy Spirit.

The Executive Board through their Chairman, made a verbal report which was adopted, and on motion the Association abolished the Board.

The following was offered and adopted as the

TREASURER'S REPORT.

Received of Finance Committee,		$49 15
Paid to Clerk,	$10 00	
" for printing minutes,	39 15	
	$49 15	

E. C. MONTAGUE, Treas.

On motion, the Moderator appointed Elders W. H. Jordan and T. J. Horner and brother J. B. Hobgood delegates to the Convention.

The following was adopted by the Association:

Resolved, That the thanks of this body are hereby tendered to the brethren and friends of this community for their kind entertainment during the session of this Association.

On motion the clerk is allowed ten dollars for his services and is instructed to apply the remaining funds to the publication of minutes.

After remarks by the Moderator and prayer by Elder W. H. Jordan the Association adjourned to meet with the church at Flat River Union on Tuesday after 2nd Sunday in August, 1869.

W. A. ATKINSON, Moderator.

B. F. HESTER, Clerk.

A TABLE,

Showing the Pastors, Clerks and their Post Offices, and the time of meeting of the Churches of the Association.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	TIME OF PREACHING AT CHURCHES.
Mt. Zion,	T. J. Horner,	B. D. Howard,	Tar River,	1st Sabbath and Saturday before,
Concord,	J. J. Lansdell,	Benj. Wheeler,	Dutchville,	" " " " "
Tally Ho,	T. J. Horner,	L. Hobgood,	Oxford,	2nd " " " "
Hester's,	E. F. Beachum,	Joseph Howard,	Oxford,	2nd " " " " and 4th Sab.
Flat River Union,	W. A. Atkinson,	W. H. Peed,	Knap of Reeds,	3rd " " " "
Mt. Moriah,	G. W. Purefoy,	W. T. Patterson,	Chapel Hill,	4th " " " "
New Light,	W. A. Atkinson,	John Norwood,	New Light,	2nd " " " "
Fellowship,	W. A. Atkinson,	T. H. Perry,	New Light,	4th " " " "
Tabb's Creek,	J. L. Carroll,	W. A. Parham,	Oxford,	2nd " " " "
Island Creek,	E. F. Beachum,	J. T. C. Norwood,	Williamsboro,	1st " " " "
Corinth,	J. S. Purefoy,	John T. Howell,	Oxford,	4th " " " "
Oxford,	J. L. Carroll,	E. C. Montague,	Oxford,	1st " " " " and 3rd Sab.
Grassy Creek,	R. I. Devin,	Thos. Hester,	Young's X Roads,	4th " " " " and 2nd Sab.
Olive Branch,	E. F. Beachum,	S. C. Humphries,	Blue Wing,	3rd " " " "
Bethel,	J. A. Stradley,	W. H. Lawson,	Bethel Hill,	2nd " " " "
Sandy Level,				
Amis' Chapel,	J. A. Stradley,	W. Overby,	Buchanan,	1st " " " "
Mt. Harmony,	E. J. Montague,	J. W. Townsend,	Center Grove,	2nd " " " "
Antioch,	J. A. Stradley,	H. A. Reams,	Roxboro,	3rd " " " "
Pleasant Grove,	J. J. Lansdell,	J. W. Fuller,	Wilton,	2nd " " " "
Mountain Creek,	R. I. Devin,	P. Blackwell,	Oak Hill,	3rd " " " " and 1st Sab.
Poplar Creek,	J. L. Carroll,	J. L. Wright,	Henderson,	4th " " " "

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec. by letter.	Restored.	Dis. by letter.	Excluded.	Deceased.	Total.	Asso'n Fund.
Mt. Zion,	J. B. Hobgood, William Mize, Abraham Slaughter,	3	1		1	2	1	138	$ 2 50
Concord,	J. W. Dalby, M. H. Suit, Ed. Dalby,	35	3		2	3	1	149	2 00
Tally Ho,	E. J. Montague, W. H. Thomason, F. M. Meadows,	10	3		2	2		102	1 50
Hester's,	Joseph Howard, J. W. Currin, B. F. Hester,		1	2	17	17		212	3 00
Flat River Union,	J. P. Montague, G. W. Wheeler, John Peed,				2	3		167	2 00
Mt. Moriah,	C. G. Marcom, W. A. Maddry, W. T. Patterson,	5	3		3		2	133	2 00
New Light,	B. Nipper, Allen Bailey, D. A. Ray,	30	1		3		1	194	2 00
Fellowship,	R. E. Weathers,* J. W. Kemp,* J. H. Rogers,*	20	4		1	1		92	1 00
Tabb's Creek,	C. W. Parham, A. C. Parham, W. A. Parham,	2			1	1		44	1 00
Island Creek,	J. G. Morgan, Jas. S. Norwood, D. W. Knott,	19	6		2	2	1	265	2 00
Corinth,	Jno. W. Gordon, J. H. Bobbitt, T. J. Brummett,	3	1			2	-2	156	1 50
Oxford,	W. R. Beasley, W. S. Grandy, E. C. Montague,		2		6	1		67	3 00
Grassy Creek,	B. T. Winston, T. Y. Harrison, T. J. Pittard,	5	4	2	15	6	4	307	2 75
Olive Branch,	H. Stovall, Thos. Bumpass,* Thos. Street,	2	1		2	3		167	3 00
Bethel,	W. H. Lawson, J. D. Woody,* C. H. Pulliam,				13	2	1	73	2 50
Sandy Level,									
Amis' Chapel,	Lewis Garner, J S. Overby, John Amis,				8	1	1	97	2 00
Mt. Harmony,					1	1	1	40	1 00
Antioch,	A. H. Lunsford, H. A. Reams, J. M. Burton,	3	2		2	1		44	2 00
Pleasant Grove,	C. F. Reams, C. Winston, M. L. Winston,		1		5	2		75	1 50
Mountain Creek,	W. Eaks, B. D. Frazier, Henry Hester,		1	1	5	1	3	174	5 00
Poplar Creek,	Jno. H. Wright, S. S. Hicks, G. W. Wright,	4			4	4	1	88	2 00
	*Absent.	141	34	5	95	55	19	2784	$45 25

MINUTES

OF THE

SEVENTY-SIXTH ANNUAL SESSION

OF THE

FLAT RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Flat River Union, Granville County, N. C.

August 24--26, 1869.

RIDGEWAY, N. C:
THOS. M. HUGHES, PRINTER,
1870.

PROCEEDINGS.

TUESDAY, August 24th, 1869.

The Introductory Sermon of the Seventy-sixth Session of the Flat River Association was preached by Elder W. M. Wingate, D. D., from the 36th verse of xixth chapter of Acts: "Apathy and false security, resulting from an over-estimation of our strength." After which took a recess of half an hour.

AFTERNOON.

The Association was called to order by Elder W. A. Atkinson, the Moderator, and engaged in prayer, led by J. L. Carroll.

Letters from the Churches were called for and read. A balloting for officers resulted in the election of Elder R. H. Marsh, Moderator; B. F. Hester, Clerk; and E. C. Montague, Treasurer.

An invitation to visiting brethren to sit with us was accepted by Elder W. M. Wingate, D. D., representative of Wake Forest College; Brother B. W. Justice, Corresponding Secretary of the Baptist Sunday School Association of North Carolina; J. H. Mills, Editor of the *Biblical Recorder*, and Brethren Dudley Peed, and R. S. Prichard, of the Central; and A. P. Stroud, of the Beulah Association.

Elder J. S. Carroll had attended the Eastern; S. S. Hicks, the Central; and Brother J. W. Dalby, the Sandy Creek Associations. All were kindly received.

The Association continues the request that each of its members shall represent it in any Baptist Association at which he may be present.

The Moderator announced the following Committees:

On Religious Exercises.–The Pastor and Deacons of the Church.

On State Missions.—Elder J. L. Carroll, and Brethren J. W. Currin and E. Dalby.

On Periodicals.—W. M. Wingate, D. D., and Brethren S. S. Hicks and W. T. Patterson.

On Education.—Brethren J. H. Mills, L. F. Elliott and B. D. Howard.

On Sunday Schools.—Elder J. A. Stradley, and Brethren H. C. Sweeny and G. W. Duncan.

On Family Worship.—Elder W. A. Atkinson, and Brethren G. W. Pittard and John A. Watkins.

On Foreign Missions.—Elder E. F. Beachum, and Brethren J. T. C. Norwood and D. E. Bobbitt.

On Temperance.—Eld. J. E. Montague, and Brethren W. R. Beasly and E. H. Jones.

On time and place of the next meeting of the Association, Brethren H. J. Hester, A. M. Veazy and E. J. Montague.

Mt. Calvary, a newly constituted Church, presenting a letter and a petition of admission into this body, was received and the right hand of fellowship extended to its delegates.

Mt. Moriah Church by its request was dismissed from this body to unite with an Association to be formed.

After prayer by Elder W. A. Atkinson, the Association adjourned till to-morrow morning, 9½ o'clock.

WEDNESDAY MORNING, 9½ O'clock.

The Association met and after singing and prayer by Elder J. A. Stradley, was called to order. Roll called and the proceedings of yesterday read.

On motion, a Committee on Systematic Benevolence was appointed consisting of B. W. Justice, and Elders W. M. Wingate and J. A. Stradley.

The Committee on the Order of Business, offered a report which was adopted.

The Committee offered the following:

REPORT ON PERIODICALS.

Your Committee would recommend the *Biblical Recorder* as the organ of the Baptists of the State.

We need this paper for the dissemination of religious intelligence.

We need it for the defence and propagation of our principles.

We need it to organize us, to systematize and concentrate our labors for the advancement of Christ's kingdom.

We need it to stimulate us, to quicken our zeal, and inspire us to emulate each other in every good word and work.

But in order to reach these important ends, our paper must be widely *circulated*.

The larger the congregation for this weekly preacher, the stronger his voice, and the more weighty his influence. And your Committee express earnestly their conviction that one of the most potent instrumentalities for good is a well conducted religious paper. We therefore, urgently press the circulation of the *Biblical Recorder*.

We also recommend as efficient aids in the Sunday School work, "Kind Words," "Child's Delight," and "Sunday School Banner;" and the "Home and Foreign Journal" in the interests of missions.

Respectfully submitted,

W. M. WINGATE,
SAMUEL S. HICKS, } Com.
W. T. PATTERSON.

Which after remarks by Elders J. J. Landsdell, W. M. Wingate, D. D., T. J. Horner and W. H. Jordan, and Brethren J. H. Mills, E. Dalby, B. W. Justice and D. H. Forsythe was adopted.

The following was offered as the:

REPORT ON STATE MISSIONS.

In view of the growing importance of this department of Christian labor, we offer the following:

Resolved, That this Association regards itself as fully committed to the work of State Missions, and that we will do all in our power as Churches and individual Christians to supply the destitute portions of our State with the gospel as held by Baptists.

J. L. CARROLL, CHAIRMAN.

On which remarks were made by Elders J. L. Carroll, T. J. Horner, J. A. Stradley and W. M. Wingate, and Brethren J. H. Mills and B. W. Justice. Pending the discussion, the Association suspended for an hour.

WEDNESDAY EVENING.

The discussion of the Report on State Missions was resumed by Brother J. H. Mills—continued by Elders T. J. Horner, W. M. Wingate, W. H. Jordan, and Brethren E. Dalby and B. W. Justice, after which it was adopted.

After remarks by Elders W. M. Wingate, J. J. Lansdell, and J. L. Carroll and Brother D. H. Forsythe, the following report was laid on the table till to-morrow 10 o'clock:

REPORT ON EDUCATION.

The educated man is one whose head has been trained to accurate and just decisions, whose hands have acquired skill in the duties demanded of them, and whose heart is ready for every good work.—Men of wealth should educate their sons and daughters in order that they may use wisely the property inherited, that they may discreetly fill the positions assigned them, and efficiently perform all the duties devolving upon them. Men without wealth should especially and thoroughly educate their children, because their sons and daughters,

deprived of the means of travel and of leisure for reading, will be dependent mainly on their education for usefulness and advancement in life. If these shall grow up in ignorance, many sorrows in manhood, will lead them to lament their opportunities of improvement neglected in youth.

Especially should public instructors be themselves thoroughly instructed. The minister of the gospel should be "a workman that needeth not be ashamed, rightly dividing the word of truth."

We therefore commend to public favor all our schools for the edution of youth, and especially the school of Elder Horner, at Tally Ho, and that of the presiding officer of this body at Oxford.

Wake Forest College offers ample facilities for a thorough education, and throws around the young many influences tending to the refinement of manners and the improvement of morals.

At this institution we have a number of pious and promising young ministers preparing for greater usefulness in the work of preaching the gospel.

Contributions for their support are now needed, and their wants should be promptly supplied.

Respectfully submitted,

J. H MILLS,
B. D. HOWARD,
L. F. ELLIOTT.

On motion, the order of business was suspended, and Elder J. L. Carroll introduced the following:

WHEREAS, Our beloved brother, R. B. Jones, died in the midst of arduous labors for the promotion of our cause, leaving his young orphan children destitute of the means of education. Therefore,

Resolved, That this Association undertake to defray the expenses of the education of his daughter, Mattie, while she remains a pupil at St. John's College.

The resolution was advocated by Elders Carroll, Lansdell, Stradley, and Brethren Hobgood and Forsythe.

On motion, the Churches were called and the following amounts were pledged by their delegates:

Mt. Zion, $15; Hester's, $10; Tally Ho, $10, Tabb's Creek, $10; Island Creek, $10; Oxford, $15; Olive Branch, $5; Amis' Chapel, $10; Mountain Creek, $5.

The following amounts were contributed by individuals:

Elder W. H. Jordan, $1.00; H. C, Sweeney, $1.00; Maj, B. Vaughn, $5 and W. M. Wingate, D. D., $5 pd.

On motion, Elder J. A. Stradley was appointed agent to receive and disburse the funds contributed for the support of Miss Mattie Jones, and to report to the next session of the Association.—Adjourned till 9½ o'clock to-morrow morning—Deacon A. W. Veazey leading in prayer.

THURSDAY MORNING.

After devotional exercises, led by Elder R. S. Prichard the roll was called and proceedings of yesterday read.

On motion, unfinished business was taken up, it being the report on Education. The report was adopted.

The following was offered by the Committee :

REPORT ON SUNDAY SCHOOLS.

Your Committee on Sunday Schools submit the following:

We rejoice in the fact that the efforts to train children in the "nurture and admonition of the Lord" are now more general and earnest in the bounds of this Association than ever before; we rejoice also to know that the Lord is blessing these efforts, and that many more children are now converted than used to be.

We recommend parents and Sunday School teachers to labor more earnestly and prayerfully to teach children that they are sinners, and that Jesus is able, ready and willing to save them.

But though so much more Sunday School work is now being done than once was, still, perhaps, more than half that should be done has never yet been undertaken. Many of our brethren and sisters who might be eminently useful in this department of christian labor, are now idlers in the Lord's vineyard; and in consequence of this idleness and indifference, many children that ought to be trained for Jesus are growing up in sin and ignorance.

Desiring to advance the Sunday School cause in this Association, we suggest the propriety of holding several Sunday School meetings during the year, at different localities, in order that we may be instructed and encouraged in this good work.

J. A. STRADLEY,
H. C. SWEENEY, } Com.
G. W. DUNCAN.

Remarks were made by Brother B. W. Justice, Elders Stradley, Jordan, Beachum and Oakly, and Brother H. C. Sweeny when the Association suspended to hear the Missionary Sermon, preached by Elder J. L. Carroll, from 2nd Chronicles, last chapter and part of the fifth verse. Subject: Consecration. After which a collection was taken up, amounting to $10.25.

AFTERNOON.

Resumed the consideration of the report on Sunday Schools, which after further discussion, was adopted.

The Committee determined the time and place of the next meeting, &c.

REPORT ON TIME AND PLACE.

Your Commitee recommend Bethel Church, Person County, as the place, and Tuesday after the 4th Sabbath in August, 1870, as the time

for the next meeting of this Association. Elder R. Devin to preach the Introductory, and Elder J. J. Lansdell, the Associational Sermon.

E. J. MONTAGUE,
A. M. VEAZEY, } Com.
H. J. HESTER.

Report adopted.

The following is offered and adopted as the Report on Family Worship:

REPORT ON FAMILY WORSHIP.

Whereas, the duty of family worship is of great importance, it is the opinion of your committee that each pastor be requested to preach at least one sermon each year on the subject enforcing the duty of family religion.

W. A. ATKINSON,
G. W. PITTARD, } Com.
J. A. WATKINS,

The following is the Report on Temperance:

REPORT ON TEMPERANCE.

It is a lamentable fact that all the organizations by christians, and others to stay the progress of intemperance in our land have failed in accomplishing the desired end. And the soul-destroying evil is still abroad in our midst.

Resolved, therefore, that we recommend the churches of this Association to exert all their influence to stop this reigning sin.

J. E. MONTAGUE,
W. R. BEASLEY, } Com.
E. H. JONES.

Adopted.

The Committee offered the following:

REPORT ON FOREIGN MISSIONS.

Your committee wish to submit the following; This report is designed to direct our attention to a class less fortunate than ourselves—to the salvation of the heathen. It is with great difficulty that we can keep up our Missions in Foreign lands. Our Missionaries in Africa, Elders Phillips and Stone have not been sustained, and have abandoned our only Mission station on that large continent so given to idolatry, and are now in this country.

Elders Crawford, Graves, Hartwell and Yates are laboring with encouragement in China, but receive a scanty support.

The Shanghai Missions must be speedily aided or inevitably abandoned, and if so. Dr. Yates, the gifted speaker of the Chinese language a man celebrated for his learning and piety, must forsake his field of usefulness, or be sustained by some other Board.

We have received the great commission to go into all the world and preach the gospel to every creature; and are we not bound to use every effort to carry out this injunction of our Master? If these idolators are inclined to forsake the gods which they have made with their own hands, and seek the true God, should we not encourage them? And if the Macedonian cry comes to us for the bread of life, shall we deny them?

E. F. BEACHUM,
J. T. C. NORWOOD. } Com.

REPORT ON SYSTEMATIC BENEVOLENCE.

Your committee to whom was referred the subject of Systematic Benevolence, respectfully submit the following report:

We are clearly of the opinion that the plan of making weekly contributions to charitable purposes has Scripture warrant. We also believe this plan to be the most successful one, as most can be done by enlisting the largest number. It also possesses the advantage of training up the young to habits of benevolence. We therefore earnestly urge upon all the churches of this Association the importance of adopting at once some plan of contributing, at regular, stated periods to the various objects of the Baptist State Convention.

B. W. JUSTICE Ch'm.

Adopted.

On motion, the Sunday School Asssociation is requested to appoint a Sunday School Colporteur within the bounds of this Association.

On motion, the Moderator appointed Elders J. L. Carroll, J. A. Stradley, and W. H. Jordan, and Brother B. F. Hester, as delegates to the Baptist State Convention.

Brother E. Dalby offered the following:

WHEREAS, By a change of the Constitution of this Association in the year 1863, of the Article which made it the duty of the Clerk to keep a record of the Association in a book which was kept for that purpose,

Therefore Resolved, That the Treasurer of this Association be authorized to furnish the Clerk with a suitable book, (Record) and the Clerk be required to record the proceedings of the Association since 1863, and continue to record the proceedings of the Association.

The Resolution was adopted.

The Clerk was instructed to have Constitution and Laws of the Association published with the Minutes.

On motion, Clerk allowed $10 for his services, and is instructed to apply the remaining funds to the publication of the Minutes.

The following was adopted by the Association:

Resolved, That the thanks of this body are hereby tendered to the brethren and friends of this community for their kind entertainment during the session of this Association.

The following was offered and adopted as the Treasurer's Report:

TREASURER'S REPORT.

E. C. MONTAGUE, in Account with the Flat River Association, Dr.

To sundry amounts received, from August 11th, 1868 to August 26th, 1869.

Aug. 11, 1868.	To Amount from Churches for Incidental Expenses,	$ 45 25
" " "	" Cash received of Oxford Church,	44 75
" " "	" " " Sunday School,	10 00
" " "	" " " Mountain Creek Church,	10 00
" " "	" " " Bethel Church,	2 90
" " "	" " " Grassy Creek Church,	22 85
" " "	" " " Concord Church,	25 00
Aug 26, 1869.	By Public Collection at Association,	10 25
" " "	" Delegates for Incidental Expenses,	43 15
		$ 214 15

		Cr.
Aug. 13, 1868.	Cash paid Clerk for services,	$ 10 00
" " "	" " for Printing Minutes,	35 25
Nov'r,	" Paid the S. S. Board of the S B. Convention, by T. B. Kingbury,	20 00
Aug. 26, 1869.	Paid to State Missions, by Dr Wingate,	23 03⅛
" " "	" " Foreign " " " "	33 08⅛
" " "	" " Education, " " "	49 63⅛
" " "	" " Clerk for Services, " "	10 00
" " "	" For Record Book,	1 25
October, "	" " Printing Minutes,	30 40
" "	" " Express Freight on Minutes.	1 00
" "	" " For Postage on MSS. and Minutes,	50
		$ 214 15

After prayer by Elder R. H. Marsh, and the singing of an appropriate hymn by the congregation and delegates, the Association adjourned, to meet with the Church at Bethel, on Tuesday, after the fourth Sunday in August, 1870.

R. H. MARSH, MODERATOR.

B. F. HESTER, Clerk.